Sri Lalita-Madhava

Sri Rupa Goswami

(excerpts)

Kṛṣṇa's return from the forest

(nepathye)
mañced uttiṣṭha padme mukuṭa-viracanaṁ muñca piñchena bhadre
śyāme dāmānubandhaṁ parihara lalite piṇṭi mā jāguḍāni
śārī-pāṭhād viśākhe vyuparama kavarī-saṅkriyām ujjha śaibye
pūrvaṁ veveṣṭi kāṣṭhāṁ surabhi-khura-puṭī-pāṁśu-piṣṭāta-puñjaḥ

mañcat—from bed; *uttistha*—rise; *padme*—O Padmā; *mukuta*—of the crown; *viracanam*—the fashioning; *muñca*—give up; *pinchena*—with a peacock feather; *bhadre*—O Bhadra; *syame*—O Syama; dama—the garland; *anubandham*—stringing; *parihara*—abandon; *lalite*—O Lalitā; *pinti*—crush; *ma*—do not; *jagudāni*—kuṅkuma; *sari*—of the peacockṣ; pathat—from reciting; *visakhe*—O Visakha; *vyuparama*—give up; *kavari*—of braids; *saṅkriyam*—fashioning; ujjha—give up; *saibye*—O Saibya; *purvam*—before (us); *vevesti*—enters; *kastham*—the horizon; *surabhi*—of the surabhi cows; *khura*—of the hooves; *puti*—from the openings; *paṁsu-pistata*—of dust; *puñjaḥ*—an abundance.

A voice from behind the scenes: Padmā, get up from bed! Bhadrā, stop making this crown of peacock-feathers! Śyāmā, stop stringing this flower-garland! Lalitā, don't crush this kuṅkuma into powder! Viśākhā, stop teaching the parrot to recite poetry! Śaibyā, stop braiding your hair! The dust by the hooves of the surabhi cows has now entered the horizon!

paurṇamāsīḥ paśya paśya
harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

paśya—look!; *paśya*—look!; *harim*—Kṛṣṇa; *uddiśate*—it indicates; *rajaḥ-bharaḥ*—dust from the cows; purataḥ—in front; *saṅgamayati*—causes to meet; *amum*—Kṛṣṇa; *tamaḥ*—the darkness; *vrajavāma-dṛśām*—of the daṁsels of Vṛndāvana; *na*—not; *paddhatiḥ*—the course of activites; *prakaṭā*—manifested; *sarva-dṛśaḥ*—who know everything; *śruteḥ*—of the Vedas; *api*—as well as.

Paurṇamāsī: Look! Look! The dust from cows and calves on the road indicates that Hari is returning home from the forest. Also, the evening darkness provokes the gopīs to meet Him. Thus the pastimes of Kṛṣṇa and the gopīs are covered, and are therefore impossible for ordinary scholars of the Vedas to see them.[1]

hriyam avagṛhya gṛhebhyaḥ karṣati
rādhāṁ vanāya yā nipuṇā
sā jayati nisṛṭārthā
vara-vaṁśaja-kākalī dūtī

hriyam—bashfulness; *avagṛhya*—impeding; *gṛhebhyaḥ*—from private house; *karśati*—attracts; *rādhām*—Rādhā; *vanāya*—to the forest; *yā*—which; *nipuṇā*—beign expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭa-arthā*—authorized; *vara-vaṁśaja*—of the bamboo flute (or born in the best dynasty); *kākali*—the sweet tone; *dūtī*—the messenger.

May the sweet sound of Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Rādhā from Her shyness and attracts Her from Her home to the forest.

(nepathye)
dhanye kajjala-mukta-vāma-nayanā padme padoḍhāṅgadā
sāraṅgi dhvanadeka-nūpura-dharā pāli skhalan-mekhalā
gaṇḍodyat-tilakā lavaṅgi kamale netrārpitālaktakā
mā dhāvottaralaṁ tvam atra muralī dūre kalaṁ kūjati

neptahye—from behind the scenes; *dhanye*—O Dhanya; *kajjala*—mascara; *mukta*—without; *vama*—left; *nayana*—eye; *padme*—O Padme; *pada*—on the feet; *udha*—worn; *aṅgada*—anklets; *saraṅgi*—O Saraṅgi; *dhvanada*—tinkling; *eka*—one; *nupura*—set of ankle-bells; *dhara*—wearing; *pali*—O Pali; *skhalat*—falling; *mekhala*—belt; *gaṇḍa*—on the cheeks; *udyat*—running; *tilaka*—tilaka marking on the forehead; *lavaṅgi*—O Lavaṅgi; *kamale*—O Kamala; *netra*—on the eyes; *arpita*—placed; *alaktaka*—red lac for decorating the feet; *ma*—do not; *dhava*—run; *uttaralam*—agitated with haste; *tvam*—you; *atra*—here;

[1] The mode of passion *(rajaḥ)* and the mode of ignorance *(tamaḥ)* conceal Kṛṣṇa's pastimes from ordinary scholars of the Vedas, but transcendental cow dust *(rajaḥ)* and evening darkness *(tamaḥ)* indicate to the residents of Vraja that they will soon see Him.

murali—the flute; *dure*—far away; *kalam*—the sweet sound; *kujati*—warbles.

A voice from behind the scenes: Dhanyā, you haven't decorated your left eye with mascara! Padmā, you've placed armlets on your anklets! Sāraṅgī, you've placed tinkling bells on only one ankle! Pālī, your belt is already beginning to slip! Lavaṅgī, you put tilaka on your cheek! Kamalā, you put red lac on your eyes! Don't run so quickly! The sweet sounds of Kṛṣṇa's flute are still far away.

gārgī:
ṇīlambara-ru-i-dhārī
phuḍido goboḍu-cakka-bāleṇa
sida-go-maṇḍala-mahuro
māhura-cando paripphura-i

nila—dark blue; *ambara*—sky; *ruci*—the luster; *dhari*—manifesting; *phudido*—manifested; *goba*—of cowherd boys; *udu*—of stars; *cakka*—of the circle; *balena*—with the strength; *sida*—white; *go*—of cows (or of moonlight); *maṇḍala*—with the circle; *mahuro*—charming; *mahura*—of the district of Mathura including Vraja; *cando*—the moon; *paripphura-i*—dazzling.

Gārgī: Kṛṣṇa is as splendid as the dark blue sky. He is like a brilliant moon of Vṛndāvana, surrounded by the stars of the gopas and the charming moonlight of the white cows.

paurṇamāsī: (sānandam)
bibhran-nīla-cchavim aviṣamām agra-hastena yaṣṭiṁ
juṣṭa-śroni-taṭa-rucir asau pīta-pattāṁśukena
nindann indīvaram aviralotsarpibhiḥ kānti-pūrair
ābhīrīṇām iha viharati prema-lakṣmī-vivartaḥ
tadāvāṁ yaśodām āsādayāva (iti niṣkrānte).
aṅka-mukham.

sa—with; *ānandam*—bliss; *bibhran*—manifesting; *nila*—blue; *chavim*—luster; *avisamam*—charming; *agra*—the tip; *hastena*—with his hand; *yastim*—a stick; *justa*—endowed; *śroni*—of hips; *tata*—slopes; *ruciḥ*—splendor; *asau*—He; *pita*—yellow; *patta-aṁsukena*—silk dhoti; *nindan*—chastising; *indivaram*—the blue lotus flower; *avirala*—

intense; *utsarpibhiḥ*—manifesting; *kānti*—of beauty; *puraiḥ*—with floods; *abhirinam*—of the gopīs; *iha*—here; *viharati*—enjoys pastimes; *prema*—of love; lakṣmi—of the beauty and other opulences; *vivartaḥ*—a whirlpool; tada—then; *avam*—we; *yaśodām*—to Yaśodā; *asādāya*—let us go; *iti*—thus; *niṣkrānte*—they both exist; *aṅka*—of the act; *mukham*—the first part.

Paurṇamāsī: (With intense happiness) The dark luster of Kṛṣṇa's body is so charming! He holds a stick in His hand, and His splendid hips are wrapped in a yellow silk cloth. The great flood of His handsomeness rebukes the blue lotus flower. Enjoying pastimes with the gopīs, He appears like a whirlpool of love and beauty. Let us go to Yaśodā.

(They both exit.)

(tataḥ praviśati vayasyair upāsyamānaḥ kṛṣṇah.)

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya
atanu-tṛṇa-kadambāsvāda-śaiṭhilya-bhājām
avirala-tara-hambārambha-tāmyan-mukhīyam
caṭulita-nayana-śrīr āvalī naicikīnāṁ
pathi su-valita-kaṇṭhī gokulotkaṇṭhitābhūt

tataḥ—then; *praviśati*—enters; *vayasyaiḥ*—by friends; *upaśyamanaḥ*—accompanied; *kṛṣṇaḥ*—Kṛṣṇa; *sakhe*—O friend; *madhumangala*—Madhumaṅgala; *paśya*—look!; *paśya*—look!; *atanu*—large; *trna*—of grass; *kadamba*—the abundance; *asvada*—in eating; *saithilya*—disinterest; *bhajam*—possessing; *avirala*—intense; *tara*—very; *hamba*—mooing; *arambha*—activity; *tamyat*—wilting; *mukhi*—faces; *iyam*—this; *catulita*—restlessly moving; *nayana*—of eyes; *śrīḥ*—with the beauty; *avali*—the herd; *naicikinam*—of cows; *pathi*—on the path; *su-valita*—moving; *kaṇṭhi*—whose necks; *gokula*—for Gokula; *utkaṇṭhita*—longing; *abhūt*—have become.

(Accompanied by His friends, Kṛṣṇa enters)

Kṛṣṇa: Friend Madhumaṅgala, look! Look! Our surabhi cows have lost interest in eating grass and their voices are now choked up with constant mooing. Moving their necks here and there and restlessly wandering on the path with their beautiful eyes, they are now eager to return to Gokula.

madhumaṅgala: ditthi-ā vacchalāhiṁ surahīhiṁ kantāra-bbhamaṇa-khiṇṇe ettha bamhaṇe kāruṇṇaṁ vira-idam.

ditthi-a—by good-fortune; *vacchalahim*—affectionate to their calves; *surahihim*—with the surabhi cows; *kantara*—in the forest; *bbhamana*—from wandering; *khinne*—exhausted; *ettha*—here; *bamhane*—to this brahmana; *karunam*—mercy; *vira-idam*—is done.

Madhumaṅgala: This is a great kindness for a brāhmaṇa exhausted from wandering in the forest with these surabhi cows so affectionate to their calves!

ramaḥ: paśyata paśyata
gatvā puras tri-caturāṇi javat padāni
pāścād vilokayati hanta tiraḥ-śirodhi
vatsotkarād api bakī-mathane gariṣṭha-
premānubandha-vidhuraṁ pathi dhenu-vṛndam

paśyata—look; *paśyata*—look; *gatvā*—having gone; *tri*—three; *caturāni*—or four; *javat*—quickly; *padāni*—steps; *pascat*—from behind; *vilokayati*—looks; *hanta*—indeed; *tiraḥ*—tilted; *sirodhi*—with necks; *vatsa*—of calves; utkarat—from the multitude; *api*—even; *baki-mathane*—for Kṛṣṇa, the killer of Putana; *garistha*—more intense; *prema*—love; *anubandha*—in relatinship; *vidhuram*—afflicted; *pathi*—on the path; *dhenu*—of cows; *vṛndam*—the herd.

Rāma: Look! Look! After taking three or four quick steps, the cows turn from the calves before them and crane their necks to see Kṛṣṇa behind them. They love Kṛṣṇa more than their own calves!

kṛṣṇaḥ: (pratīcīm avekṣya)
vicalitum asamarthaṁ vyomni mukta-pratiṣṭhe
samaya-vipariṇāmād vīrya-viśrāṁsanena
śiṭhilatara-kareṇālambya bhaṇḍīra-cūḍāṁ
carama-giri-śikhāyāṁ lambate bhānu-bimbam

praticim—to the west; *avekṣya*—glancing; *vicalitum*—to move; *asamartham*—unable; *vyomni*—in the sky; *mukta*—removed; *pratisthe*—support; *samaya*—of time; *viparinamat*—from change; *virya*—of stregnth; *višramasanena*—with the loss; *sithilatara*—

slackened; *karaṇa*—with effulgence; *alambhya*—resting; *bhandira*—of a banyan tree; *cūḍām*—on the top; *carama-giri-sikhayam*—on the western horizon; *lambate*—rests; *bhanu*—of the sun; bimbam—the disc.

Kṛṣṇa (Looking to the west) The sun is no longer able to move in the sky that now declines to support it. It's strength diminished under the influence of time, with weakened rays the sun's disc rests first on the top of a banyan tree, and now on the western horizon.

ramaḥ: paśyata paśyata
vipulotpalikā-kūṭair
giri-kūṭa-viḍambibhir niviḍam
vayam abhajāma karīṣa-
kṣoda-parītaṁ vrajābhyarṇam
tad adya kālindīm avagāḍhāḥ pragāḍha-pariśrāntim utsārayāmaḥ.
(iti sakhibhiḥ saha niṣkrāntaḥ)

paśyata—look!; *paśyata*—look!; *vipula*—abundant; *utpalika*—of lotus flowers; *kutaiḥ*—with multitudes; *giri*—of a mountain; *kuta*—the summit; *vidambibhiḥ*—deriding; *nividam*—thick; *vayam*—we; *abhajam*—enter; *karisa*—of dry cow-dung; *kṣoda*—with the dust; *paritam*—filled; *vraja*—of Vraja; *abhyarnam*—the vicinity; *tat*—therefore; *adya*—now; kalindim—in the Yamuna River; *avagadhaḥ*—plunged; *pragadha*—great; *pariśrantim*—fatigue; *utsarayamaḥ*—let us drive away; *iti*—thus; *sakhibhiḥ*—His friends; saha—with; *niṣkrāntaḥ*—He exits.

Rāma: Look! Look! Here the ground covered with the dust of cow-dung, and large lotus flowers in the river mock the mountain peaks. We are not far from Vraja, let us rid ourselves of fatigue by bathing in the Yamunā.
(He exits with His friends.)

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya
dravan-nava-vidhūpala-prakara-datta-padyaḥ śaśī
sa-ratna-taralocchalaj-jaladhi-kalpitārgha-kriyaḥ
harit-parijanerita-sphuṭataroḍu-puspañjaliḥ
sphurat-tanur udañcita-smara-rasormir unmīlati

sakhe—O friend; *madhumaṅgala*—Madhumaṅgala; *paśya*—look!; *paśya*—look!; *dravat*—melting; *nava*—new; *vidhupala-prakara*—candrakanta jewels; *prakara*—specific; *datta*—given; *padyaḥ*—water for washing the feet; *sasi*—the moon; *sa*—with; *ratna*—jewels; *tarala*—the waves; *ucchalat*—rising; jaladhi—lake; *kalpita*—considered; *argha*—water for rising the mouth; *harit*—the directions; *parijana*—friends; *irita*—thrown; *sphutata-tara*—glistening; *udu*—stars; *puspa*—of flowers; *añjaliḥ*—with handfuls; *sphurat*—effulgent; *tanuḥ*—whose form; *udancita*—risen; *smara*—of amorous love; *rasa*—of the nectarean mellows; *urmiḥ*—the waves; *unmilati*—appears.

Kṛṣṇa: Friend Madhumaṅgala! Look! Look! Creating padya-water by making the candrakānta jewels melt, and arghya-water by creating jewel-filled waves in the lake, throwing handfuls of flowers in the form of glittering stars to her friends, the different directions, and making great waves of amorous love, the splendid moon now rises.

madhumaṅgala: pi-a-va-assa kiṁ imiṇā varā-eṇa kalaṅkiṇā candeṇa. pekkha ladā-jālambare nikkalaṅkā-iṁ solaha-canda-maṇḍala-sahassā-iṁ unmīlidā-im.

pi-a—dear; *va-assa*—friend; *kim*—what is the use?; *imina*—of this; *vara-ena*—insignificant; *kalaṅkina*—spotted; *candena*—moon; *pekkha*—look; *lada*—of creepers; *jala*—of the network; *ambare*—in the sky; *nikkalaṅka-im*—spotless; *solaha*—sixteen; *canda*—of moons; *maṇḍala*—circle; *sahassa*—thousand; *unmilida-im*—risen.

Madhumaṅgala: Dear friend, what is the use of this insignificant spotted moon? Look! In the sky of these tangled vines there are sixteen thousand spotless moons!

kṛṣṇaḥ: (samīkṣya) sakhe samyag attha. bahudhā samye 'pi
bāḍham ekena karmaṇā muṣito 'yam oṣadhīśaḥ. tathā hi
nava-nava-sudhā-sambādho 'pi priyo 'pi dṛśāṁ sadā
sarasija-vanīṁ mlānāṁ kurvann api prabhayā svayā
śucir api kalā-pūrṇo 'py uccaiḥ karaṅga-dharaḥ śaśī
vraja-mṛga-dṛśāṁ vaktrair ebhiḥ suraṅga-dharair jitaḥ

samikṣya—looking; *sakhe*—friend; *samyak attha*—it is true; *bahudha*—in many ways; *samye*—in similarity; *api*—although;

badham—certainly; *ekena*—with a single; *karmana*—indeed; *musitaḥ*—stolen; *ayam*—this; *osadhi-isaḥ*—the moon, monarch of plants; *tathā hi*—furthermore; *nava-nava*—ever-fresh; *sudha*—with nectar; *sambadhaḥ*—filled; *api*—even; *priyaḥ*—dear; *api*—even; *dṛśam*—to the eyes; *sada*—always; *sarasija*—of lotus flowers; *vanim*—the forest; *mlanam*—wilted; *kurvan*—making; *api*—even; *prabhaya*—effulgence; *svaya*—with it's own; *suciḥ*—splendid; *api*—even; *kala-purnaḥ*—full; *api*—even; *uccaiḥ*—greatly; *kuraṅga*—the mark of a deer; *dharaḥ*—bearing; *sasi*—the moon; *vraja*—in Vraja; *mrga*—of does; *dṛśam*—with the eyes; *vaktraiḥ*—by the faces; *ebhiḥ*—by them; su-raṅga-dharaiḥ—golden; *jitaḥ*—defeated.

Kṛṣṇa: (Looks) Friend, you say the truth! These many moons have clearly eclipsed this one moon in the sky! Even though she is filled with ever-fresh nectar, even though she is always very pleasing to the eyes, even though her effulgence wilts the forest of lotus flowers, and even though she is very pure and splendid in her complete fulness, this moon that bears the mark of a deer is now completely defeated by the beautiful golden faces of the doe-eyed girls of Vraja!

madhumaṅgala: bho va-assa juttaṁ ukkaṇo 'si jaṁ dakkhiṇeṇa kalamba-kuḍuṅgaṁ kavi ākaḍḍha-mantaṁ padheti.

bho—O; *va-assa*—friend; *juttam*—engaged; *utkkanno*—listening with rapt attention; *asi*—You are; *jam*—what; *dakkhinena*—in the south; *kalamba*—of kadamba trees; *kuduṅgam*—the grove; *kavi*—some girl; *akaddha*—to attract; *mantam*—a magic spell; *padhedi*—recites.

Madhumaṅgala: O friend, listen as in a kadamba-grove to the south, some girl chants a mantra to attract You!

kṛṣṇaḥ:
seyaṁ divyati śaibyāyāḥ
pāvikā viśva-pāvikā
veṇur yad vibhramārambhe
stambham ālambate mama

sa iyam—this; *divyati*—plays; *saibyayaḥ*—of Saibya; *pavika*—small flute; *visva*—the world; *pavika*—charming; *venuḥ*—flute; *yat*—which;

vibhrama—bewildering; *arambhe*—in the activity; *stambham*—the state of being stunned; *alambate*—attains; mama—of Me.

Kṛṣṇa: O, it's Śaibya's little flute, which enchants the entire world, playing! This flute's playful sounds have made My own flute become stunned!

(ity agrato gatvā sautsukyam)
tumbī-phala-stanīyaṁ
prabala-suṣamādharā kalollasitā
harati dhṛtiṁ mama bhadrā
nava-vallarī vallakī cāsyāḥ

iti—thus; *agrataḥ*—the presence; *gatvā*—going; *sa*—with; *autsukyam*—eagerness; *tumbi-phala*—tumbi-gourd; *stāni*—breast; *iyam*—this; *prabala*—great; *susama*—equally; *dhara*—holding; *kala*—with soft, sweet words; *ullasita*—splendid; *harati*—enchants; *dhṛtim*—peaceful composure; *mama*—My; *bhadra*—Bhadra; *nava*—young; *vallari*—vine; *vallaki*—the vina; *ca*—and; *asyaḥ*—of her.

(Eagerly going forward) Having two large and smooth tumbī-gourds like her breasts, and with soft sweet sounds resembling her voice, the vīṇā of Bhadrā, who is tender as a young vine, enchants Me and robs Me of My peacefulness!

madhumaṅgala: va-assa accari-aṁ accari-aṁ mañjhe jamuṇaṁ kāvi kacchabī kuṅkuṇā-edi.

va-assa—friend; *accari-am*—wonderful; *accari-am*—wonderful; *mañjhe*—near; *jamunam prati*—the Yamuna; *kavi*—girl; *kacchabi*—the kacchapi-vina; kuṅkuna-edi—plays.

Madhumaṅgala: Friend, some gopi near the Yamunā plays the kacchapī-vīṇā so wonderfully!

kṛṣṇaḥ: (sa-smitan)
smara-keli-nāṭya-nāndīṁ
śabda-brahma-śriyaṁ muhur dadhāti
vahati mudaṁ me mahatīm
iha mahitā śyāmalā-mahatī

sa—with; *smitam*—a smile; *smara*—amorous; *keli*—of pastimes; *natya*—in the drama; *nandim*—the invocation; *sabda*—sound; *brahma*—divine; *śriyam*—beauty; *muhuḥ*—repeatedly; *dadhati*—places; *vahati*—carries; *mudam*—delight; *me*—to Me; *mahatim*—great; *iha*—here; *mahita*—glorious; *syamala*—of Syamala; *mahati*—the vina.

Kṛṣṇa: (Smiling) Again and again reciting the beautiful divine sound of invocation to the drama of amorous pastimes, Śyāmālā's glorious vīṇā brings Me great happiness!

(iti parikramya sa-harṣam)
kala-siñjita-kalayārād
avikalayā me pramoda-kallolam
padmā-kalavī nilayā
valayāḥ kalayāṁ babhūvur alam

iti—thus; *parikramya*—walking; *sa*—with; harsam—happiness; *kala*—sweet and soft; *siñjita*—tinkling sounds; *kalaya*—performing; *arat*—nearby; *avikalaya*—perfect; *me*—of Me; *pramoda*—delight; *kallolam*—waves; padmā—of Padmā; *kalavi*—on the wrists; *nilayaḥ*—placed; *valayaḥ*—bracelets; *kalayam babhūvuḥ*—make a sound; *alam*—greatly.

(Happily walking) With their sweet melodious tinkling, the bracelets on Padmā's wrists are now drowing Me in the waves of bliss!

(iti parito dṛṣṭiṁ kṣipan) sakhe katham atrādya nonmīlati candrāvalī-parimalaḥ. tad vām ataḥ karālā-gṛhopānta-vāṭikām āsādayāvah. (iti parikramati)

iti—thus; *paritaḥ*—everywhere; *dṛṣṭim*—glance; *kṣipan*—casting; *sakhe*—O friend; *katham*—why; *atra*—here; *adya*—now; *na*—not; *unmilati*—manifests; *candrāvalī*—of Candrāvalī; *parimalaḥ*—the fragrance; *tat*—therefore; *vam*—we; *ataḥ*—then; *karala*—of Karala; *grha*—the house; *upanta*—near; *vatikam*—to the garden; *asādāyavaḥ*—let us go; *iti*—thus; *parikramati*—walks.

(Glancing in all directions) O friend, why is not even the fragrance of Candrāvalī present here? Let us go to the garden near Karālā's house. (Kṛṣṇa begins to walk there.)

madhumaṅgala: (puro 'valokya) eṣa ubaṇanda-putassa suhaddassa vahu kuṇḍaladi-ā ido ā-acchadi.

puraḥ—before him; *avalokya*—looking; *eṣa*—she; *ubananda*—of Upananda; *putassa*—of the son; *suhaddassa*—Subhadra; *vahu*—the wife; *kundaladi-a*—Kundalatā; *ido*—here; *a-acchadi*—comes.

Madhumaṅgala: (Looking ahead) Here comes Kundalatā, the wife of Upananda's son Subhadra.

kundalatā: kaṇha a-āle paphullaṁ vañjulaṁ kisa ṇa salahasi.

kanha—O Kṛṣṇa; *a-ale*—out of season; *paphullam*—blossoming; *vañjulam*—the asoka tree; kisa—why; *na*—not; *salahasi*—You glorify.

Kundalatā: Kṛṣṇa, why do You not say something to glorify this aśoka tree blossoming out-of-season?

kṛṣṇaḥ: (dṛśaṁ kṣipann ātma-gatam) nūnaṁ candrāvalī-caraṇa-
cāturī-camatkāro 'yam. (iti sotkaṇṭham abinandya)
etāni vañjula-vanāntar-udañcitāni
kādamba-kūjita-kadamba-viḍambitāni
mantrāni karṇa-kuharaṁ mama nandayanti
candrāvalī-kanaka-nūpura-siñjitāni

dṛśam—glance; *kṣipan*—casting; *ātma-gatam*—to Himself; *nunam*—is it not?; *candrāvalī*—of Candrāvalī; *caraṇa*—of the feet; *caturi*—expertize; *camatkāraḥ*—the wonder; *ayam*—this; *iti*—thus; *sa*—with; *utkaṇṭham*—longing; *abhinandya*—dramatically displaying; etāni—these; *vañjula*—of asoka-trees; *vana*—the forest; *antan*—within; *udancitāni*—manifested; *kadamba*—swans; *kujita*—warbling; *kadamba*—multitude; *vidambitāni*—like; *mantrāni*—mantras; *karna*—of the ears; *kuharam*—the opening; *mama*—of Me; *nandayanti*—delight; *candrāvalī*—of Candrāvalī; *kanaka*—golden; *nupura*—of the ankle-bells; *siñjitāni*—the tinkling.

Kṛṣṇa: (Glancing at the asoka tree, He says to Himself) Is this not the wonderful expert work of Candrāvalī's foot?[2] (With

[2] It is well known that the aśoka tree blossoms by being struck by the foot of beautiful girl.

longing) The tinkling of Candrāvalī's golden ankle-bells are like the cooing of a flock of swans! They are a series of mantras that delight My ears! They must have passed through this forest of aśoka trees.

kundalatā: sundara bhāruṇḍā-e gabbha-ghare ṇiruddhāvi candā-alī ma-e cādurī-pabandhena kaḍḍhiḍo.

sundara—O handsome Kṛṣṇa; *bharunda-e*—by Bharunda; *gabbha-grhe*—in the house; *niruddha*—confined; *vi*—even though; *candā-alī*—Candrāvalī; *ma-e*—by me; *caduri-pabandhena*—with skill; *kaddhido*—brought.

Kundalatā: O handsome one, even though Bharuṇḍā locked her at home, I have expertly brought Candrāvalī here.

kṛṣṇaḥ: bharuṇḍayā katham akāṇḍe kārkaśyam ārabdham

bharundaya—by Bharunda; *katham*—why?; *akande*—suddenly; *karkasyam*—harshness; *arabdham*—is begun.

Kṛṣṇa: Why has Bharuṇḍā suddenly become so harsh?

kundalatā: ṇa ke-alaṁ bharuṇḍā-e jaḍilā-pahudīhiṁ vi savva-vuddhi-āhiṁ.

na—not; *ke-alam*—only; *bharundaya*—by Bharunda; jadila—Jatila; *pahudihim*—beginning with; *vi*—indeed; *savva*—by all; *vuddhi-ahim*—the elderly gopīs.

Kundalatā: Not only Bharuṇḍā. Jaṭilā and all the other old gopīs also.

(padmayā saha praviśya) candrāvalī: (sanskṛtena)
racayatu mama vṛddhā tarjanaṁ durjanī sā
kavalayatu kulenduṁ ko 'pi durvāda-rāhuḥ
sahacari-parihartuṁ nākṣi-bhṛṅgau kṣamete
madhuripu-mukha-padmāloka-mādhvīka-lobham

padmāya—Padmā; *saha*—with; *praviśya*—entering; *sanskṛtena*—in Sanskrit; *racayatu*—may do; *mama*—my; *vrddha*—old (mother-in-law);

tarjanam—rebuke; *durjāni*—wicked; *sa*—she; *kavalayatu*—may swallow; *kula*—of the family; *indum*—the moon; *kah api*—some; *durvada*—of bad reputation; *rahuḥ*—the rahu planet; *sahacari*—O my friend; *parihartum*—to shun; *na*—not; *akṣi*—of the eyes; *bhrngau*—the two bumble-bees; *kṣamete*—are able; *madhu-ripu*—of Madhuripu (Kṛṣṇa, whose sweetness defeats spring); *mukha*—of the face; *padmā*—of the lotus flower; *loka*—of the sight; *madhvika*—the madhvika nectar; *lobham*—greed.

Candrāvalī: (Enters with Padmā) My wicked old mother-in-law may rebuke me, and the Rāhu planet of dishonorable gossips may devour the moon of my family, still, o sakhi, the two bumble-bees of my eyes cannot stop yearning to taste the mādhvīka nectar of Kṛṣṇa's lotus face!

kṛṣṇaḥ (candrāvalīm āsādya sānandam)
nītas tanvi mukhena te paribhavaṁ bhrū-kṣepa-vikriḍayā
vibhyad viṣṇu-padaṁ jagāma śaraṇaṁ tatrāpy adhairyaṁ gataḥ
āsādya dvija-rājitāṁ vijayinaḥ sevārtham asyojjvalaś
candro 'yaṁ dvija-rājatā-padam agāt tenāsi candrāvalī

candrāvalī—Candrāvalī; *āsādya*—approaching; *sa*—with; *ānandam*—bliss; *nitaḥ*—brought; *tanvi*—O slender girl; *mukhena*—by the face; *te*—of you; *paribhavam*—to defeat; *bhru*—of the eyebrows; *kṣepa-vikridaya*—by the knitting; *vibhyat-visnu-padam*—to the sky; *jagama*—went; *śaraṇam*—shelter; *tatra*—there; *api*—also; *adhairyam*—restlessness; *gataḥ*—attained; *āsādya*—attaining; *dvija*—of teeth; raji—of being a series; *tam*—the state; *vijayinaḥ*—of the victorious one; *seva*—service; *artham*—for the purpose; *asya*—of that person; *ujjvalaḥ*—splendid; *candraḥ*—moon; *ayam*—this; *dvija-rajata-padam*—the state of being teeth; *agat*—attained; *tena*—by this; *asi*—you are; *candra*—of moons; *avali*—as series.

Kṛṣṇa: (Approaching Candrāvalī, happily says) O slender girl, your face and the playful movements of your eyebrows have defeated the moon and forced her to flee to the sky where she restlessly moves about, unable to find any shelter. To serve the face that defeated her, this effulgent moon has now assumed the form of your teeth. That's why your name is Candrāvalī![3]

[3] Her teeth are like many (āvalī) moons (candrā).

kundalatā:
mottima-sara-majjha-ṭṭhi-a
ra-aṇe paḍibimba-dambha-samvalidā
tuha hi-a-aṁ ṇi-a-u-ṇā me
ja-a candā-alī jādā

mottima-sara—pearl necklace; *majjha*—in the middle; tthi-a—situated; *ra-ane*—in the jewel; *padibimba*—reflection; *dambha*—on the pretext; *samvalida*—decorated; *tuha*—of You; *hi-a-am*—heart; ni-a-una—expert; *me*—of me; *ja-a*—gone; *candā-alī*—Candrāvalī; *jada*—gone.

Kundalatā: I expertly brought Candrāvalī here so that she could be reflected in the central jewel of Your pearl necklace and thus decorate your heart.

kṛṣṇaḥ: (smitaṁ kṛtvā) kuṇḍalatike kathaṁ te yātā candrāvalī.

smitam—a smile; *kṛtvā*—doing; *kundalatike*—O Kundalatā; *katham*—why?; *te*—by you; *yata*—brought; *candrāvalī*—Candrāvalī.

Kṛṣṇa: (Smiles) Kundalatikā, how did you bring Candrāvalī?

kundalatā: go-ula-ju-a-ra-a go-a-u-dhano kkhu ima-e ali-o sami. amha de-aro cce-a sacco.

go-ula—of Gokula; *yu-a-ra-a*—O prince; *go-a-dhano*—Govardhana Malla; *kkhu*—indeed; *ima-e*—of whom; *ali-o*—pretended; *sami*—master; *amha*—my; *de-aro*—brother-in-law; *cce-a*—certainly; *sacco*—true.

Kundalatā: O prince of Gokula, her marriage with Govardhana Malla is an illusion. You, my dear brother-in-law, are her real husband!

candrāvalī: (sa-bhrū-bhaṅgaṁ apavarya) dhiṭṭhe kundaladā cce-a bhamarākaḍḍhiṇī hodi.

sa—with; *bhru*—of the eyebrows; *bhaṅgam*—knitting; *apavarya*—resisting; *dhitthe*—bold woman; *kundalada*—Kundalatā; *cce-a*—certainly; *bhamara*—a bumble-bee; *akaddhini*—attracting; *hodi*—is.

Candrāvalī: (Resisting with knitted eyebrows) O arrogant Kundalatā! You attracted this bumble-bee here!

kundalatā: de-ara esa ṇi-uñja-ghariṇi kadhedi. cha-illo ṇa kkhu eso vunda-ana-bhamaro. jaṁ paphullaṁ pa-u-maliṁ na pibedi.

de-ara—O brother-in-law; *eṣa*—this girl; *ni-uñja*—in this forest bower; *gharini*—lives; *kadhedi*—says; *cha-illo*—expert; *na*—not; *kkhu*—indeed; *eso*—this; *vunda-ana*—of Vrndavana; *bhamaro*—bumble-bee; *jam*—because; *paphullam*—blossoming; *pa-uma*—of lotus flowers; *alim*—series; *na*—does not; *pibedi*—drink.

Kundalatā: O brother-in-law, this girl who lives in the forest bower is just talking idly. This bumble-bee of Vṛndāvana is not very expert, for he has not even begun to drink the honey from these blossoming lotus flowers![4]

padmā: ali-ā-saṁsini ciṭṭha ciṭṭha jaṅgala-sañcariṇo bhamarassa visāhā-saha-arī ccea sulahā. ṇa kkhu ami-a-uppanna pa-u-mālī.

ali-a—false; *saṁsini*—speaker; *cittha*—stand; *cittha*—stand; *jaṅgala*—in the forest; *sañcarino*—wandering; *bhamarassa*—of a bumble-bee; *visaha-saha-ari*—viśākhā and sahacarī (jhiṇṭī) flowers; *ccea*—certainly; *sulaha*—easy to obtain; *na*—not; *kkhu*—indeed; *ami-a*—nectar; *uppanna*—produced; *pa-u-mali*—the lotus flowers.

Padmā: O lier! Stop! Stop! This bumble-bee wandering in the forest may easily obtain viśākhā and jhiṇṭī flowers, but he shall not easily get these nectar-filled lotuses![5]

kundalatā: candā-alī viḍiḍa-udasi. kisa lajjesi. ta alaṅkarehi piṇuttuṅga-thaṇa-bandhuna appano hareṇa hari-vakkha-thalam.

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[4] The word "*pa-u-maliṁ*" or "*padmālīṁ*" (the lotus flowers) also means "the friend of Padmā".
[5] The word "*visaha-saha-arī*" or "*viśākhā-sahacarī*" can also mean "Viśākhā's friend". "This bumble-bee wandering in the forest may easily obtain Viśākhā's friend Rādhā, but he shall not easily get nectar-filled Padmā's friend Candrāvalī!"

candā-alī—O Candrāvalī; *vidida-udasi*—your desire is undertood; *kisa*—why?; *lajjesi*—are you embarrassed; *ta*—therefore; *alaṅkarehi*—you should decorate; *pina*—large; *uttuṅga*—raised; *thana*—breasts; *bandhuna*—with the friend; *appano*—own; *hareṇa*—with the necklace; *hari*—of Kṛṣṇa; *vakkha-thalam*—the chest.

Kundalatā: Candrāvalī, we know what you want! Why are you shy? Decorate Hari's chest with the necklace that is the friend of your large raised breasts!

candrāvalī: (sābhyasūyam) kundaladi-e ṇi-a-kaṇṭha-tthida-e ekka-ali-e tumaṁ cce-a alaṅkarehi.

sa—with; *abhyasuyam*—anger; *kundaladi-e*—O Kundalatā; *ni-a*—own; *kaṇṭha*—on the neck; *tthida-e*—situated; *ekka-ali-e*—the single strand of pearls; *tumam*—you; *cce-a*—certainly; *alaṅkarehi*—should decorate.

Candrāvalī: (With anger) O Kundalatā, you should decorate Him with the strand of pearls from your own neck!

kundalatā: mādhava sthava-iṇiṁ karehi candā-alī-e kaṇṇaladi-ām.

madhava—O Kṛṣṇa; *stava-inim*—bunches of flowers; *karehi*—do; *candā-alī-e*—of Candrāvalī; *kanna*—of the ear; *ladi-am*—the creeper.

Kundalatā: Mādhava, put flowers on the vine of Candrāvalī's ear.

candrāvalī: hala pi-a-jaṇa-pekkhana-pajju-ssu-assa va-inda-ṇandanassa magge na kkhu padibandhini hohi.

hala—ah!; *pi-a-jana*—His beloved; *pekkhana*—to see; *pajju-ssu-assa*—eager; *va*—of Vraja; *inda*—the king; *nandanassa*—of the son; *magge*—on the path; *na*—not; *khhu*—indeed; *padibandhini*—an obstacle; *hohi*—become.

Candrāvalī: Don't block the path of Nanda-nandana when He yearns to see His beloved!

kundalatā: sahi kā aṇṇā tu-atto imassa pi-a.

sahi—O friend; *ka*—who?; *anna*—else; *tu-atto*—than you; *imassa*—of Him; *pi-a*—is beloved.

Kundalatā: Sakhi, aside from you who is His beloved?

padmā: a-i rāhā-sahi viramehi.

a-i—O; *raha*—of Rādhārāṇī; *sahi*—O friend; *viramehi*—stop!

Padmā: O sakhi of Rādhā, stop!

kṛṣṇaḥ:
sarojākṣi parokṣaṁ te
kadāpi hṛdayaṁ mama
na spraṣṭum apy alaṁ bādhā
rādhā tv ākramya gāhate
(iti sa-saṅkaṁ bādhā-rādhāyor viparyāsaṁ paṭhati)

saroja—lotus; *akṣi*—eyes; *parokṣam*—unseen; *te*—to you; *kada api*—at anytime; *hṛdayam*—the heart; *mama*—My; *na*—not; *sprastrum*—to touch; *api*—even; *alam*—greatly; *badha*—pain; *rādhā*—Rādhārāṇī; *tu*—indeed; *akramya*—attacking; *gahate*—enters; *iti*—thus; *sa*—with; *saṅkam*—fear; *badha*—of "badha"; *rādhāyoḥ*—and "rādhā"; *viparyasam*—inversion; *pathati*—recites.

Kṛṣṇa: O lotus-eyed girl, when you are not present, suffering never touches My heart, for Rādhā at once attacks and forcibly enters it. (Frightened) Oh! That's not what I mean. I mean to say that when you are not present, Rādhā never touches My heart, for suffering at once attacks and forcibly enters it!

padmā: mahā-purisa kkhu ṇa jadu asacca-bhasiṇo honti.

mahā—great; *purisa*—personalities; *kkhu*—indeed; *na*—not; *jatu*—at any time; *asacca*—lies; *bhasino*—speaking; *honti*—are.

Padmā: Great personalities never speak lies...

(nepathye) kundalade sāhu sāhu. saccaṁ ṇa jaṇasi patthara-puñja-kaṭhoraṁ go-a-dhanam.

nepathye—from behind the scenes; *kundalade*—O Kundalatā; *sahu*—well; *sahu*—wel; *saccam*—the truth; *na*—not; *janasi*—you know; *patthara*—of rocks; *puñja*—a pile; *kathoram*—as hard; *go-a-u-dhanam*—Govardhana Malla.

A voice from behind the scenes: Kundalatā! Well done, well done! You don't know how angry Govardhana Malla became! Now he is hard like a mountain of stones!

kundalatā: hadhī hadhī. bharuṇḍā caṇḍī caṇḍimānaṁ kuṇadi.

hadhi—fie!; *hadhi*—fie!; *bharunda*—Bharunda; *candi*—angry; *candimanam*—angry; *kunadi*—makes.

Kundalatā: To hell with her! Angry Bharuṇḍā has made Govardhana Malla angry too!

candrāvalī: (sa-trāsam) sahi pa-ume saddulivva gajjadi vuddhi-a. ta avasappamha. (iti padmayā saha niṣkrāntā)

sa—with; *trasam*—fear; *sahi*—friend; *pa-ume*—Padmā; *saddulivva*—like a tiger; *gajjadi*—growls; *vuddhi-a*—the old lady; *ta*—from this place; *avasappamha*—let us slide away; *iti*—thus; padmāya—Padmā; *saha*—with; *niṣkrānta*—exists.

Candrāvalī: (With fear) Sakhi Padmā, the old lady growls like a tigress. Let us slip away. (Exits with Padmā)

kundalatā: aham go-ulesariṁ anusarissam. (iti niṣkrāntā)

aham—I; *go-ulessarim*—to Yaśodā, the queen of Gokula; *anusarissam*—I shall go; *iti*—thus; *miskranta*—exits.

Kundalatā: I will go to Yaśodā. (Exits)

kṛṣṇaḥ: (puro gatvā sautsukyam)
manasy ayaṁ saumanasasya dhānvanas
tanoti taṅkāra-kadamba-sambhramam
anaṅga-khelā-khuralī-viśṛṅkhalaḥ
skhalad-viśākhā-kala-mekhalā-ravaḥ

kṛṣṇaḥ puraḥ—ahead; *gatvā*—going; *sa*—with; *autsukyam*—eagerness; *manasi*—in the heart; *ayam*—this; *saumanasasya*—of flowers; *dhanvanasḥ*—with the bow; *tanoti*—does; *taṅkara*—of the sound of the bowstring; *kadamba*—abundance; *sambhramam*—like; *ānanga*—of Kāmadeva ; *khela*—pastimes; *khurali*—archery practice; *viśṙṅkhalaḥ*—unrestrained; *skhalat*—falling; *visakha*—of Visakha; *kala*—the sweet; *mekhala*—of the sash of bells at her waist; *ravaḥ*—the sound.

Kṛṣṇa: (Begins to walk, and says with longing) The sweet tinkling of Viśākhā's sash of bells is like a multitude of flower arrows from Kāmadeva's bow that unavoidably pierce My heart!

(savyato nibhalya) sakhe satyam āha kundalatā. yad adya rādhā-mādhuryam api nānubhūyate. tad aham ambam eva sambhāvayeyam. (iti niṣkrāntaḥ.)

savyataḥ—from the left; *nibhalya*—glancing; *sakhe*—O friend; *kundalatā*—Kundalatā; *yat*—because; *adya*—now; *rādhā*—of Rādhārāṇī; *madhuryam*—the sweetness; *api*—even; *na*—not; *anubhūyate*—is perceived; *tat*—therefore; *aham*—I; *ambam*—mother; *eva*—certainly; *sambhāvayeyam*—respect; *iti*—thus; *niṣkrāntaḥ*—exits.

(Looking to His left) O friend, Kundalatā spoke the truth. Candrāvalī is not as sweet as Rādhā... I must pay respects to My mother. (He exits)

(tataḥ praviśati paurṇamāsī-gārgī-rohiṇy-ādibhir āvṛtā yaśodā)
yaśodā: hanta sahi rohiṇi ṇa jāṇe kisa vilamba-i vaccha.

tataḥ—then; *praviśati*—enters; *paurṇamāsī*—Paurṇamāsī; *gārgī*—Gārgī; *rohini*—and Rohini; *adibhiḥ*—beginning with; *avrta*—accompanied; *yaśodā*—Yaśodā; *hanta*—indeed; *sahi*—O friend; *rohini*—Rohini; *na*—not; *jane*—I know; *kisa*—why?; *vilamba-i*—is so late; *vaccha*—my child.

(Yaśodā enters, accompanied by Paurṇamāsī, Gārgī, Rohiṇī and others)

Yaśodā: Ah, sakhi Rohiṇī, I don't know why my child is so late!

(praviśya) kundalatā: (sa-smitam) amba ma visida. so kkhu su-vimaṇahiṁ ambaralambiṇihiṁ vinda-ara-ramaṇihiṁ hasida-puppha-variseṇa uvasijanto vilambadi.

praviśya—enters; *sa*—with; *smitam*—a smile; *amba*—mother; *ma*—do not; *visida*—be unhappy; *so*—He; *khhu*—certainly; *su-vimanahim*—flying in airplanes; *ambara-alambinihim*—in the sky; *vṛnda-ara-ramanihim*—by beautiful goddesses; *hasida*—smiling; *puppha*—of flowers; *varisena*—with a shower; *uvasijanto*—worshiped; *vilambadi*—is delayed.

Kundalatā: (Enters, and says with a smile) Dear mother, don't be unhappy. Kṛṣṇa is late because many beautiful demigoddesses flying in airplanes in the sky worshiped Him with a shower of smiles and flowers.

rohiṇi: diṭṭhaṁ ma-e tahiṁ di-ahe doṇaṁ kumārīṇaṁ sonderaṁ pekkhi-a vindara-a-sundarī-o accharā-o vi vimaccharā-o honti.

dittham—seen; *ma-e*—by me; *tahim*—on this; *di-ahe*—day; *donam*—of two; *kumarinam*—girls; *sonderam*—the beauty; *pekkhi-a*—seeing; *vindara-a*—the most; *sundari-o*—beautiful girls; *accahara-o*—demigoddesses; *vi*—even; *vimacchara-o*—envious; *honti*—become.

Rohiṇī: Today I saw two such beautiful girls that even the most attractive demigoddesses would envy them!

yaśodā: a-avadi candā-alī ṇa-a-māli-ā rāhā māhavī a savva-o maha āsā-o guṇa-soraha-pureṇa pure-i. tatthavi vaccho vi-a vacchā lahu-i netta-bhiṅgaṁ sondera-ma-arandena ānande-i.

a-avadi—O noble lady; *candā-alī*—Candrāvalī; *na-a-mali-a*—Navamalika; *raha*—Rādhā; *mahavi*—Madhavi; *a*—and; *savva-o*—all; *maha*—my; *asa-o*—hopes; *guṇa*—of virtues; *soraha*—of the fragrance; *pureṇa*—by the flood; *pure-i*—fills; *tatthavi*—nevertheless; *vaccho*—son; *vi-a*—as if; *vaccha*—daughter; *laghvi*—slender, young; *netta*—of the eyes; *bhingam*—the bumble-bee; *sondera*—of beauty; *ma-arandera*—with the honey; *ānande-i*—delights.

Yaśodā: O noble lady, Candrāvalī, Nava-mālikā, Rādhā and Mādhavī fulfill all my desires with the great flood of their virtues,

but still, one boy and one slender young girl especially delight the bumble-bees of my eyes with the honey of their beauty!

paurṇamāsī: gokuleśvari sarveṣāṁ gokula-vāsināṁ īdṛg eva samudācāraḥ.

gokula—of Gokula; *īśvari*—O queen; *sarveṣam*—of all; *gokula*—of Gokula; *vasinam*—the residents; *idrk*—like this; *eva*—certainly; *samudhacaraḥ*—intention.

Paurṇamāsī: O queen of Gokula, all the people in Gokula feel the same!

gārgī: kundalade kisa tumhehiṁ sadā g-ulesari-ghare rāhī ṇijja-i.

kundalade—O Kundalatā; *kisa*—why?; *tumhehim*—by you; *sada*—always; *go-ulesari*—of the queen of Vrndavana; *ghare*—to the house; *rahi*—Rādhārāṇī; *nijja-i*—is brought.

Gārgī: O Kundalatā, why do you bring Rādhā to Yaśodā's house again and again?

yaśodā: tā-e sakki-ā-iṁ vatthu-iṁ ubabhuñjaṇo jaṇo diha-u ho-i tti duvvaseṇa diṇṇa-varam

ta-e—by Her; *sakki-a-im*—expertly prepared; *vatthu-im*—substance; *ubabhuñjano*—eating; *jano*—a person; *diha-u*—long-lived; *ho-i*—becomes; *tti*—thus; *duvvasena*—by Durvasa Muni; *dinna*—granted; *varam*—benediction; *rahi-am*—to Rādhārāṇī; *suni-a*—after hearing; *a-aremi*—I have arranged.

Yaśodā: Durvāsā Muni gave Rādhā the benediction that whoever ate Her expert cooking would live a long life. When I heard this, I myself arranged that Rādhā always cook for my son.

paurṇamāsī: gokuleśvari kṛṣṇam āsaṅkya jaṭilā khidyate.

gokula—of Gokula; *īśvari*—O queen; *kṛṣṇam*—Kṛṣṇa; *asaṅkya*—fearing and suspecting; *jaṭilā*—Jatila; *khidyate*—suffers.

Paurṇamāsī: O queen of Gokula, Jaṭilā is suspicious of Kṛṣṇa.

yaśodā: thanandha-ammi vacche ko kkhu ta-e śaṅka-e osaro.

thananda-ammi—little boy; *vacche*—of the son; *ko*—what?; *kkhu*—indeed; *ta-e*—by here; *saṅka-e*—suspicion; *osaro*—occasion.

Yaśodā: What does she suspect my little boy of?

kundalatā: (nīcaiḥ) saccaṁ cce-a thanandha-o ra-ulani-e putta-o; jaṁ girindaṁ kandu-edi.

nicaiḥ—in a low voice; *saccam*—truth; *cce-a*—certainly; *thanandha-o*—a little boy; *ra-ulāni*—of the queen; *putta-o*—the son; *jam*—because; *girindam*—Govardhana Hill; *kandu-edi*—lifted as if it were a toy ball.

Kundalatā: (In a low voice) It is true the queen's Yaśodā son is a little boy. He lifted Govardhana Hill as if it were a toy ball!

paurṇamāsī: (dṛṣṭvā sa-harṣam)
prathayan jagad-aṇḍa-maṇḍalī
mukuṭārohaṇāyogyatām asau
sphurati vraja-rāja-gehinī-
khani-janma purato hariṇmaṇiḥ

dṛṣṭva—having seen; *sa*—with; *harsam*—joy; *prathayan*—manifesting; *jagat-aṇḍa*—of the universes; *maṇḍali*—in the multitude; *mukuta*—crowns; *arohana*—establishing; *ayogyatam*—appropriateness; *asau*—He; *sphurati*—is manifested; *vraja*—of Vraja; *raja-gehini*—of the queen; *khāni*—from the mine; *janma*—birth; *purataḥ*—in the presence; *harinmaniḥ*—sapphire.

Paurṇamāsī: (Seeing Kṛṣṇa arrive, she happily says) He is the sapphire born from the jewel-mine of Vraja's queen, and qualified as the crown jewel of all universes!

(praviśya) kṛṣṇaḥ: mātaḥ. unmarjaya sāśruni locane. purastād eṣo 'smi.

praviśya—enters; *mataḥ*—mother; *unmarjaya*—wipe; *sa-aśruni*—tear-filled; *locane*—eyes; *purastat*—present; *eṣah asmi*—I am.

Kṛṣṇa: (Enters) Mother, please wipe the tears from your eyes! Here I am.

rohiṇī: (dīpāvalyā nirajya sanskṛtena)
vinyasya vartmani gavāṁ nayane kathañcin
nītāti-dīrgha-divasottara-yāma-yugmam
hā vatsa vatsalataraṁ bhavad eka-bandhuṁ
sandhukṣayasva jananīm upagūhanena

dipa-avalya—with a lamp and other articles of worship; *nirajya*—offering arati; *sanskṛtena*—in Sanskrit; *vinyasya*—placing; *vartmāni*—on the path; *gavam*—of the cows; *nayane*—eyes; *kathancit*—somehow; *nita*—brought; *ati*—very; *dirgha*—long; *divasa*—day; *uttara*—last; *yama*—of yamas (a period of three hours); *yugmam*—pair; *ha*—O; *vatsa*—child; *vatsalataram*—most affectionate; *bhavat*—of You; *eka*—the sole; *bandhum*—friend; *sandhukṣayasva*—delight; *jananim*—Your mother; *upaguhanena*—with an embrace.

Rohiṇi: (Offers ārati with a lamp and other articles of worship) Fixing her eyes on the cow-path, Your mother has passed the last six hours of this very long day with great difficulty. My child, she loves You dearly. Please her with an embrace.

kṛṣṇaḥ: (mātur utsaṅge uttamāṅgam ādhāya) amba dehi me maṇi-maṇḍanam. (iti bālya-vilāsaṁ prapañcayati)

matuḥ—of His mother; *utsaṅge*—embraces; *uttamaṅgam*—His head; *adhaya*—placing (on her chest); *amba*—mother; *dehi*—please give; *me*—Me; *māni*—jewelled; *maṇḍanam*—ornament; *iti*—thus; *balya*—childhood; *vilasam*—pastime; *prapañcayati*—manifests.

Kṛṣṇa: (Embraces her) Mother, please give Me My jewel ornament. (He acts like a child.)

paurṇamāsī:
niculita-giri-dhātu-sphīta-patrāvalīkā-
nakhila-surabhi-reṇūn kṣālayadbhir yaśodā
kuca-kalasa-vimuktaiḥ sneha-mādhvīka-madhyais
tava navam abhiṣekaṁ dugdha-pūraiḥ karoti

niculita—covered; *giri*—from Govardhana Hill; *dhatu*—with mineral pigments; *sphita*—large; *patra*—of designs; *avalika*—series; *nakhila*—by the hooves; *surabhi*—of the surabhi cows; *renun*—the dust; *kṣalayadbhiḥ*—washing away; *yaśodā*—Yaśodā; *kuca*—of the breasts; *kalasa*—of the waterpots; *vimuktaiḥ*—released; *sneha*—of love; *madhvika*—madhvika nectar; *madhyaiḥ*—in the midst; *tava*—of You; *navam*—new; *abhisekam*—bath; *dugdha*—of milk; *puraiḥ*—with a stream; *karoti*—does.

Paurṇamāsī: Now Yaśodā will bathe You with the milk mixed with the mādhvīka nectar of her love pouring from the pitchers of her breasts, and wash away from You the dust raised by the surabhi cows' hooves and the pictures painted with mineral pigments from the Govardhana Hill.

kundalatā: (sa-narma-smitam) kaṇha pibehi rā-ulāṇī-e thaṇṇāmi-am. jaṁ kuḍuṁge kuḍuṁge bahuṇāṁ kelīṇaṁ pasaṁgeṇa kilintosi.

sa—with; *narma*—playful joking; *smitam*—a smile; *kanha*—Kṛṣṇa; *pibehi*—You should drink ra-ulani-e—of the queen; *thannami-am*—the nectar of the breasts; *jam*—because; *kuḍuṁge kuḍuṁge*—in the various forest bowers; *bahunam*—of many; *kelinam*—of pastimes; *pasaṁgena*—with contact; *kilintosi*—You must be exhausted.

Kundalatā: (With a playful, joking smile) Kṛṣṇa, You should drink the nectar-milk from Yaśodā's breasts. After all, You must be exhausted from enjoying many[6] pastimes in the forest bowers.

yaśodā: vacche kisa hasasi. prekkha ajjavi komāraṁ ṇa adikkantam. ta ko kkhu doso thaṇa-pāṇe.

vacche—O girl; *kisa*—why?; *hasasi*—are you smiling; *prekkha*—look; *ajjavi*—now; *komaram*—childhood; *na*—not; *adikkantam*—passed; *ta*—therefore; *ko*—what; *kkhu*—indeed; doso—fault; *thana*—of the milk from the breast; *pane*—in drinking.

Yaśodā: My girl, why do you smile? Look! Kṛṣṇa has not yet passed His early childhood. What is the fault in His drinking my breast-milk?

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[6] The word "*bahuṇāṁ*" (many) sounds like *"vahuṇāṁ"* (with the young girls).

kundalatā: bha-avadi saccaṁ kadhedi rā-ulāṇī. jaṁ ajja eso bālāṇaṁ maṇḍaleṇa mahā-rāse kīladi.

bha-avadi—O noble lady; *saccam*—the truth; *kadhedi*—speaks; *ra-ulāni*—the queen; *jam*—because; *ajja*—now; *eso*—He; *balanam*—of the young boys (or girls); *maṇḍalena*—with a circle; *mahā-rasa*—in the great rasa-dance; *kiladi*—enjoys pastimes.

Kundalatā: Noble lady, the queen Yaśodā speaks the truth. After all, just today Kṛṣṇa has played the mahā-rāsa pastime in the circle of little-boys.[7]

yaśodā: bha-avadi ko kkhu mahā-rāso ṇāma. (kṛṣṇaḥ sāpatrapaṁ bhrū-bhaṅgena kundalatām avalokate.)
paurṇamāsī: (smitaṁ kṛtvā) gopeśvari lāsya-līlā-viśeṣaḥ.

bha-avadi—O noble lady; *ko*—what?; *kkhu*—indeed; *mahā-raso*—maha-rasa; *nama*—named; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *apatrapam*—embarressment; *bhru*—of the eyebrows; *bhaṅgena*—with knitting; *kundalatām*—at Kundalatā; *alokate*—glances; *smitam*—a smile; *kṛtvā*—manifesting; *gopa*—of the gopas; *īśvari*—O queen; *lasya*—of dances; *lila*—pastimes; *viseṣaḥ*—specific.

Yaśodā: Noble lady, what is this pastime named mahā-rāsa? (Embarrassed Kṛṣṇa glances at Kundalatā with knitted eyebrows)
Paurṇamāsī: (Smiling) O queen of the gopas, it is a kind of dance.

kundalatā: (apavarya)
tinha-ula ca-ori
pañjari-a-samjada ciraṁ jala-i
pa-aṁ vañjula-kuñje
tarahisa pasarehi
(kṛṣṇaḥ bhrū-samjñayā svīkāraṁ naṭayati.)

[7] The word "balānām" may also be interpreted to mean "of the young girls". In the second interpretation, the text reads: "After all, just today Kṛṣṇa has enjoyed the mahā-rāsa pastime in the circle of the gopīs."

apavarya—concealing; *tinha-ula*—agitated with thirst; *pañjari-a*—in a cage; *samjada*—confined; *ciram*—for a long time; *jala-i*—burns with suffering; *pa-am*—place; *vañjula*—of asoka trees; *kuñje*—in the grove; *tarahisa*—Lord of Tara star; *bhru*—of the eyebrows; *samjñaya*—with the message; *svikaram*—acceptance; *natayati*—manifests dramatically.

Kundalatā: (Concealing her actual intention with the following words) A certain caged cakorī bird burns with thirst. O lord of Tārā star, You should meet her in the bower of aśoka trees. (Kṛṣṇa moves His eyebrows in agreement.)[8]

(nepathye)
tvan-mukhendv-anavalokanodgata-
sphāra-tāpa-bhara-dhūpitātmanaḥ
ehi vatsa mama dehi śītalaṁ
kṣipram adya parirambha-candanam

nepathye—from behind the scenes; *tvat*—of You; *mukha*—of the face; *indu*—of the moon; *anavalokana*—from not seeing; *udgata*—manifested; *sphara*—great; *tapa*—suffering; *bhara*—abundance; *dhupita*—tormented; *ātmanaḥ*—self; *ehi*—come; *vatsa*—O child; *mama*—to Me; *dehi*—please give; *sitalam*—cooling; *kṣipram*—quickly; *adya*—now; *parirambha*—of embraces; *candanam*—the sandalwood paste.

A voice from behind the scenes: My heart is filled with great suffering because I could not see the moon of Your face! O child, quickly come here, and give me the cooling sandalwood paste of Your embrace!

kṛṣṇaḥ: purastād eṣa mad-bhāvukam aśaṁsan nāvukas tiṣṭhati. tad enam ānandayāmi. (iti yaśodādibhir āvṛto niṣkrāntaḥ)

purastat—in the presence; *eṣaḥ*—he; *mat*—of Me; *bhavukam*—filled with love; *asaṁsan*—wishing; *navukaḥ*—father; *tisthati*—stands; *tat*—therefore; *enam*—him; *ānandayami*—I shall please; *iti*—thus; *yaśodā*—with Yaśodā; *adibhiḥ*—with the others; *avrtaḥ*—accompanied; *niṣkrāntaḥ*—exits.

[8] Here Tārā is another name of Rādhā.

Kṛṣṇa: Here is My loving father. I must please him. (Accompanied by Yaśodā and others, He exits)

kundalatā: (parikramya) diṭṭhi-a vāṇīra-vane lalidā-e rāhī āṇī-adi.

parikramya—walking about; *ditthi-a*—by a good fortune; *vanira*—of vanira trees; *vane*—in the grove; *lalida-e*—by Lalitā; *rahi*—Rādhārāṇī; *ani-adi*—is brought.

Kundalatā: (Walking about) By good fortune Lalitā has now brought Rādhā to this grove of vānīra trees.

(tataḥ praviśati tathā-vidha rādhā.)
rādhā: hala lalide. pasaṁsi-adu esā tu-e ubatthidā kkhaṇada. ja-e tumhāṇaṁ kā vi suhāsā aṅkurī-adi.

tataḥ—then; *praviśati*—enters; *tathā-vidha*—in that way; *rādhā*—Rādhā; *hala*—O; *lalide*—Lalitā; *pasaṁsi-adu*—should be praised; *eṣa*—this; *tu-e*—by you; *ubatthida*—situated; *khhanada*—night; *ja-e*—by which; *tumhanam*—of you; *suha*—of happiness; *asa*—the directions, or desires; *aṅkuri-adi*—causes to sprout.

(Then, as described, Rādhā enters)
Rādhā: O Lalitā, you should glorify this night, which makes your desires for happiness sprout.

lalitā: rañjedi tti ra-aṇī bhaṇī-adi.

rañjedi—delights; *tti*—thus; *ra-āni*—the night; *bhani-adi*—is said.

Lalitā: It is a delightful night!

kundalatā: (upasṛtya) lalide. ajja ra-aṇī-muhe isi-hasideṇa kadakkha-kuvala-ena phudaṁ tumhehīṁ ṇa accido kaṇho.

upasrtya—approaching; *lalide*—O Lalitā; *ajja*—now; *ra-āni-muhe*—shining face; isi—gentle; *hasidena*—with a smile; *kadakkha*—of sidelong glances; *kuvala-ena*—with the night lotus flowers; *phudam*—blossoming; *tumhehim*—by you; *na*—not; *accido*—worshiped; *kanho*—Kṛṣṇa.

Kundalatā: (Approaches) Lalitā, why don't you worship Kṛṣṇa with gentle smiles on your shining faces and blooming blue lotuses of your side-long glances?

rādhā: (sa-romañcam) lalide ko kkhu kaṇho tti suṇī-adi. jeṇa ke-alaṁ kaṇṇasya cce-a adidhi-honteṇa ummatti-kijjamhi.

sa—with; *romañcam*—hairs standing; *lalide*—O Lalitā; *ko*—who?; *kkhu*—indeed; *kanho*—Kṛṣṇa; *tti*—thus; suni-adi—is heard; *jena*—by whom; *ke-alam*—alone; *kannasya*—of the ear; *cce*—certainly; *adidhi*—a guest; *honteṇa*—become; *unmatti-kijjamhi*—for becoming mad with bliss.

Rādhā: (Her bodily hairs standing up in ecstasy) Lalitā, what is this word "Kṛṣṇa" I have heard? Having become a guest of My ears, this word makes Me mad with bliss!

kundalatā: sahi eso lo-ottarassa vatthuṇo nisaggo. jaṁ kkhu savvadā ubabhuñjijjantaṁ vi abhūtta-pūvaṁ jevva hodi.

sahi—O friend; *eso*—this; *lo-ottarassa*—extraordinary; *vatthuno*—of the substance; *nisaggo*—nature; *jam*—which; *kkhu*—indeed; *savvada*—always; *ubabhuñjijjantam*—tasted; *vi*—although; *abhutta*—as if never tasted; *puvvam*—before; *jevva*—certainly; *hodi*—is.

Kundalatā: Sakhi, that is the nature of this extraordinary name. Even though it is tasted again and again, it is always as if it was never tasted before.

lalitā: kundalade na ke-alaṁ lo-ottarassa vatthuṇo. kintu gadhaṇura-assa vi. jeṇa ni-a-go-aro jaṇo kkhaṇe kkhaṇe apūravo apūravo karī-adi.

kundalade—O Kundalatā; *na*—not; *ke-alam*—only; *lo-ottarassa*—extraordinary; *vatthuno*—of the substance; *kintu*—however; *gadha*—deep; *anura-assa*—of love; *vi*—also; *jena*—by which; *ni-a*—own; *go-aro*—field of perception; *jano*—a person; *kkhane-khane*—at every moment; *apuravo*—unprecedented; *kari-adi*—is made.

Lalitā: Kundalatā, it is not only its extraordinary nature, but also the deep love that makes this word newer and newer at every moment!

rādhā: lalide adiṇṇuttaro kīsa aṇṇaṁ bhanasi.

lalide—O Lalitā; *adinnuttaro*—without receiving an answer; *kisa*—what?; *annam*—further; *bhanasi*—will you say.

Rādhā: Lalitā, you did not answer My question.

lalitā:
navāmbudhara-maṇḍalī-mada-vidambi-deha-dyutir
vrajendra-kula-naṇḍanaḥ sphurati ko 'pi navyo yuvā
sakhi sthira-pati-vrata-nikara-nīvi-bandhārgala-
cchidā-karaṇa-kautukī jayati yasya vaṁśī-dhvaniḥ

nava—fresh; *ambudhara*—of clouds; *maṇḍali*—of a host; *mada*—the pride; *vidambi*—mocking; *deha*—of the body; *dyutiḥ*—the luster; *vraja*—of Vraja; *indra*—of the king; *kula*—in the family; *nandanaḥ*—the son; *sphurati*—blazing; *kah api*—a certain person; *navyaḥ*—a fresh; *yuva*—youth; *sakhi*—O friend; *sthira*—steady; *pati*—of faithfulness to the husband; *vrata*—in the vow; *nikara*—of the multitude of girls; *nivi*—of the sashes; *bandha*—the tight knots; *argala*—the bolts; *chida*—breaking; *karaṇa*—to do; *kautuki*—eager; *jayati*—all glories; *yasya*—of whom; vaṁsi—of the flute; *dhvaniḥ*—the sound.

Lalitā: All glories to Nanda-nandana, the prince of Vraja, whose bodily luster mocks the pride of the fresh raincloud, who shines with the beauty of fresh youth, and the sound of whose flute eagerly unties the sashes of the most chaste girls faithfully devoted to their husbands!

rādhā (sāśram) kundalade avi ṇāma imassa ekassa vi hada-ṇettassa maggaṁ kkhaṇaṁ pi narohissadi so me dhaṇṇassa kaṇṇassa adidhī.

sa—with; *aśram*—tears; *kundalade*—O Kundalatā; *avi nama*—how?; *imassa*—of Him; *ekassa*—one; *vi*—even; *hada*—struck; *nettassa*—of the eye; *maggam*—the path; *kkhanam*—for a moment; *api*—even; *na*—not; *arohissadi*—has entered; *so*—He; *me*—of Me; *dhannassa*—fortunate; *kannassa*—of the ear; *adidhi*—the guest.

Rādhā: (With tears) Kundalatā, how is it that even though He has become a guest of My fortunate ears, this person has never entered the path to My unfortunate eyes?

kundalatā: a-i tiṇhā-ule kallaṁ-padosarambhe visāhā-e tumaṁ tiṇā saṅgamidā si.

a-i—O; *tinha*—by thirst; *a-ule*—filled with; *kallam*—yesterday; *padosarambhe*—evening; *visaha-e*—by Visakha; *tumam*—You; *tina*—with Him; *saṅgamida*—met; *si*—You became.

Kundalatā: O girl bewildered by amorous desires! You met Him along with Viśākhā at the beginning of last night!

rādhā: sāhu sumarā-idaṁ pi-a-sahī-e. jaṁ ekka-varaṁ cce-a vijjuli-ā-vilāso vi-a so tumhāṇaṁ go-ula-ju-a-rā-o ṇetta-camatkkāra-āri samvutto imassa manda-bhā-iṇo janassa.

sahu—well; *sumara-idam*—remembered; *pia-sahi-e*—by My dear friend; *jam*—because; *eka-varam*—only once; *cce-a*—certainly; *vijjuli-a*—as lighting; *vilasaḥ*—manifestation; *vi-a*—as; *so*—He; *tumhanam*—of you; *go-ula*—of Gokula; *ju-a-ra-o*—the young prince; *netta*—of the eyes; *camakkara-ari*—astonishing; *samvutto*—concealed; *imassa*—by Him; *manda-bha-ino*—unfortunate; *janassa*—person.

Rādhā: My dear sakhi, it is good that you reminded Me of this, because even suddenly appearing like a flash of lightning and filling the eyes of this unfortunate person with wonder, the young prince of Gokula immediately disappears!

(tataḥ praviśati kṛṣṇaḥ)
kṛṣṇa:
kalaviṅka-kalaṁ kalaṅkayantī
lalitā-kaṅkana-jhaṅkṛtir vareyam
mama cetasi vetasi-nikuñjaṁ
samaya saṅgamayaṁ cakāra rāgam

tataḥ—then; *praviśati*—enters; *kṛṣṇaḥ*—Kṛṣṇa; *kalaviṅka*—of sparrows; *kalam*—the warbling; *kalaṅkayanti*—rebuking; *lalitā*—of Lalitā; *kaṅkana*—of bracelets; *jhnakṛtiḥ*—tiṅkling; vara—excellent;

iyam—this; *mama*—of Me; *cetasi*—in the heart; *vetasi*—of cane; *nikuñjam*—the grove; *samaya*—the occasion; *saṅgamayaṁ cakre*—causes to meet; *raṅgam*—arena.

Kṛṣṇa: (Enters) The sweet tinkling of Lalitā's bracelets, which shames the sparrow's singing, now lures My heart into this cane grove!

(punar utkarṇo bhavan sa-pulakam)
madhurima-laharībhiḥ stambhayaty ambare yā
smara-mada-sarasānāṁ sārasānāṁ rutāni
iyam udayati rādhā-kiṅkinī-jhaṅkṛtir me
hṛdi pariṇamayanti vikriyā-dambarāṇi

punaḥ—again; *utkarnaḥ*—listening with rapt attention; *bhavan*—being so; *sa*—with; *pulakam*—hairs standing in ecstasy; *madhurima*—of sweetness; *laharibhiḥ*—with waves; *stambhayati*—stuns; *ambare*—in the sky; *ya*—who; *smara*—of amorous love; *mada*—of the happiness; *sa*—with; *rasanam*—the nectar; *sarasanam*—of the sarasa birds (cranes); *rutāni*—the warbling; *iyam*—this; *udayati*—rises; *rādhā*—of Rādhā; *kiṅkini*—of the aṅkle-bells; jhaṅkṛtiḥ—the tinkling sound; *me*—of Me; *hṛdi*—in the heart; *parinamayati*—causes transformation; *vikriya*—agitation; *dambrarāni*—multitudes.

(Kṛṣṇa listens with rapt attention and His bodily hairs stand up in ecstasy) Stunning waves of sweet tinkling sounds of Rādhā's ankle-bells silence the cooing of the sarasa birds maddened with amorous passion and greatly agitate My heart!

rādhā: (sa-camatkāraṁ sanskṛtena)
kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapad ayam apūrvaḥ kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭhā-kakṣāṁ cinoti

sa—with; *camaptkaram*—astonishment; *sanskṛtena*—in Sanskrit; *kula-varatanu*—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛndāni*—the stones; *bhindan*—splitting; *sumukhi*—O beautiful-faced one; *niśita*—sharp; *dīrgha-apāṅga*—in the form of long outer corners of the eyes; *ṭaṅka-chaṭābhiḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this;

apūrvaḥ—unprecedented; *kaḥ*—who; *puraḥ*—in front; *viśva-karmā*—creates everywhere; *marakata-maṇi-lakṣaiḥ*—with countless emeralds; *gośtha-kakṣām*—a private room for meeting; *cinoti*—He is constructing.

Rādhā: (Filled with wonder) O beautiful-faced one, who is this incomparable person standing before us? With the sharp chisels of His loving sidelong glances, He splits the hard stones of women's devotion to their husbands, and at the same time, with the luster of His body surpassing the brilliance of countless emeralds, He creates secluded places for meeting!

lalitā: hala so eso de paraṇa-ṇādho.

hala—sakhi; *so eso*—He; *de*—of You; *paraṇa*—of the life; *nadho*—the lord.

Lalitā: Sakhi, this is the lord of Your life!

rādhā: (sonmādaṁ punaḥ sanskṛtena)
sa eṣa kim u gopikā-kumudinī-sudhādīdhitiḥ
sa eṣa kiim u gokula-sphurita-yauva-rājyotsavaḥ
sa eṣa kim u man-manaḥ-pika-vinoda-puṣpākaraḥ
kṛśodari dṛśor dvayīm amṛta-vīcibhiḥ siñcati

sa—with; *unmadam*—madness; *punaḥ*—again; *sanskṛtena*—in Sanskrit; *saḥ eṣaḥ*—this; *kim*—wheter?; *u*—indeed; *gopīka*—of the gopīs; *kumudini*—of the lotus flowers; *sudhadidhitiḥ*—the nectar moon; *saḥ eṣaḥ*—this; *kim*—whether; *u*—indeed; *gokula*—in Gokula; *sphurita*—manifested; *yauva*—of youthfulness; *rajya*—of the kingdom; *utsavaḥ*—the festival; *saḥ eṣaḥ*—this; *kim*—whether; *u*—indeed; *mat*—of Me; *manaḥ*—of the mind; *pika*—for the cuckoo bird; *vinoda*—for pastimes; *puspa*—of a flower; *akaraḥ*—in the form; *krsa-udari*—O slender-waisted girl; *dṛśoḥ*—of eyes; *dvayim*—pair; *amṛta*—of nectar; *vicibhiḥ*—with waves; *siñcati*—sprinkes.

Rādhā: (Becoming mad with love) Is this a nectar moon that makes the lotus flowers of the gopīs blossom with happiness? Is this a regal festival of youthfulness appearing in Gokula? Is this a flower garden to delight the cuckoo bird of My heart? O slender-waisted girl, this person splashes My eyes with waves of nectar!

kṛṣṇaḥ: (sāścaryam)
asakṛd asakṛd eṣā kā camatkāra-vidyā
mama rasa-laharībhis tarṣam antas tanoti
viditam ahaha seyaṁ vyāyatāpaṅga-līlā-
madhurima-parivāhā kāpi kalyāṇa-vāpī

sa—with; *ascaryam*—astonishment; *asakṛt asakṛt*—again and again; *eṣa*—this; *ka*—what?; *camatkāra*—astonishment; *vidya*—knowledge; *mama*—of me; *rasa*—of nectar; *laharibhiḥ*—with waves; *tarsam*—thirst; *antaḥ*—in the heart; *tanoti*—gives; viditam—known; *ahaha*—Ah!; *sa iyam*—this; *vyayata*—manifested; *apaṅga*—of sidelong glances; *lila*—pastimes; *madhurima*—sweetness; *parivaha*—stream; *ka api*—one; *kalyana*—of virtues; *vapi*—lake.

Kṛṣṇa: (Filled with wonder) What wonderful mystic power is this? Again and again it inundates Me with waves of rasa, but yet it creates a burning thirst within My heart! Ah, I know! This is a lake of beauty that overflows with the streams of sweetness in the form of these playful sidelong glances!

(punar nirūpya) kathaṁ satyam eva. tathā hi
yasyāṁ śaivala-mañjarī viracitāsaṅgaṁ rathāṅga-dvayaṁ
phullaṁ paṅkaja-pañcakaṁ ca bisayor yugmaṁ ca mūlena tam
unmīlaty ati-cañcalaṁ ca śapharī-dvandvaṁ vraje bhrājate
seyaṁ śuddhatarānurāga-payasā pūrṇā puro dīrghikā

punaḥ—again; *nirupya*—looking; *katham*—how is it?; *satyam*—true; *eva*—certainly; *tathā hi*—furthermore; *yasyam*—in whom; *saivala-mañjari*—saivala (aquatic plant) shoots; *viracita*—fashioned; *asaṅgam*—separated; *rathaṅga*—of cakravaka birds; *dvayam*—pair; *phullam*—blossoming; paṅkaja—of lotus flowers; *pacakam*—group of five; *ca*—also; *bisayoḥ*—of lotus stems; *yugmam*—pair; *ca*—also; *mulena*—with root; *tam*—in it; *unmilati*—manifests; *ati*—very; *cañcalam*—active; ca—also; *saphari*—of saphari fishes; *dvandvam*—pair; *vraje*—in Vraja; *bhrajate*—splendid; *sa iyam*—this; *suddhatara*—extremely pure; *anuraga*—of love; *payasa*—with the waters; *purna*—filled; *puraḥ*—in front of Me; *dirghika*—lake.

(Again gazing at Rādhā) How is it? This is really a lake! With it's shoots of the śaivala plants, two cakravaka birds, five lotus flowers, two lotus stems with roots, a pair of restlessly moving

śapharī fishes, and pure water, this lake, shining in Vraja, now appeared in front of Me![9]

rādhā: halā ṇa jāṇe kīsa ghuṇṇidamhi. ta dehi me hatthavalambaṁ.

hala—ah!; *na*—not; *jane*—I understand; *kisa*—why?; *ghunnidamhi*—I have become so dizzy; *ta*—therefore; *dehi*—please give; *me*—to Me; *hattha*—of your hand; *avalambam*—the support.

Rādhā: Ah! I don't know why I have become so dizzy. Lalitā, please hold Me up with your hand!

lalitā: sahi vīsaddhā hohi. (iti rādhā-bhujaṁ skandhe nidadhāti.)

sahi—friend; *visaddha*—trusting; *hohi*—be; *iti*—thus; *rādhā*—of Rādhā; *bhumama*—the arm; *skandhe*—on the shoulder; *nidadhati*—places.

Lalitā: Sakhi, be steady. (She places Rādhā's arm on her shoulder.)

kṛṣṇaḥ: (sannidhāya)
samīkṣya tava rādhike vadana-bimbam udbhāsuraṁ
trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam
śaśī kila kṛṣī-bhavan suradhunī-taraṅgokṣitas
tapasyati kapardinaḥ sphuṭa-jaṭāṭavīm aśritaḥ
(ity upasarpati)

sannidhaya—coming near; *samikṣya*—seeing; *tava*—of You; *radhike*—O Rādhā; *vadana*—of the face; *bimbam*—the circle; *udbhasuram*—splendid; *trapa*—of shame; *bhara*—with an abundance; *parita*—filled; *dhiḥ*—whose consciousness; *śrayitum*—to attain; *asya*—with it; *tulya*—equal; *śriyam*—beauty; *sasi*—the moon; *kila*—indeed; *krsi*—very thin; *bhavan*—becoming; *suradhuni*—of the celestial Gaṅgā River; *taraṅga*—in the waves; *ukṣitaḥ*—bathing; *tapaśyati*—performs austerities; *kapardinaḥ*—of Lord Śiva; *sphuta-jata*—of matted locks of

[9] Here the śaivala plants symbolizes Rādhā's hair; two cakravaka birds - Her breasts; five lotus flowers - face, palms, and feet; two lotus stems with roots - Her arms and gentle fingers; a pair of restlessly moving śapharī fishes - eyes; and clear water - Rādhā's pure love for Kṛṣṇa.

hair; *atavim*—in the forest; *aśritaḥ*—taking shelter; *iti*—thus; *upasarpati*—comes nearer.

Kṛṣṇa: (Coming closer) Rādhā, embarrassed by seeing Your splendid face, the moon has taken shelter in the forest of Lord Śiva's matted hair, where she repeatedly bathes in the waves of celestial Gaṅgā, and has become thin with austere fasting to become as beautiful as Your face! (He approaches nearer.)

rādhā: (dṛg-antenābhisūcya) lalide rakkhedi maṁ.

drk-antena—with a sidelong glance; *abhisucya*—signalling; *lalide*—Lalitā; *rakkhedi*—protect; *mam*—me.

Rādhā: (Making a gesture with a sidelong glance) Lalitā, protect Me!

kṛṣṇaḥ:
mīlitaṁ mīlitenayāṁ
vindan phullena phullatām
apaṅgenāti-kṛṣṇena
kṛṣṇas tava vaśī-kṛtaḥ

militam—closed; *militena*—closed; *ayam*—this; *vindam*—finding; *phullena*—blossomed; *phullatam*—the state of being blossomed; *apaṅgena*—with the sidelong glance; *ati-kṛṣṇena*—very deep blue or very attractive; *kṛṣṇaḥ*—Kṛṣṇa; *tava*—of You; *vaśī-kṛtaḥ*—under the dominion.

Kṛṣṇa: When You close them, He closes also. Receiving this blossom, He blossoms. Kṛṣṇa is under the control of Your blue charming sidelong glance!

rādhā: (sa-gadgadam) kundalade nivārī-adau eso sundaruttaṁso. jaṁ guru-parāhīṇamhi manda-bhā-iṇī.

sa—with; *gadgadam*—a choked up voice; *kundalade*—Kundalatā; *nivari-adu*—should be stopped; *eso*—He; *sundaruttaṁso*—the crest jewel of handsome men; *jam*—because; *guru*—to My superiors; *parahinamhi*—I am subordinate; *manda-bha-ini*—unfortunate.

Rādhā: (With a choked up voice) Kundalatā, stop this crest jewel of handsome youths! I am only an unfortunate girl under the dominion of My elders!

(praviśya) jaṭilā: are mahā-mohana dhamma-maggādo pāḍidaṁ tu-e savvaṁ cce-a go-ula-bālā-ulaṁ ke-alaṁ maha putta-puṇṇeṇa vahudi-a urvvaridatthi. ta ṇāma-gahaṇassa vi ekkaṁ rakkhehi.
(iti rādhām ādāya dvābhyāṁ saha niṣkrāntā.)

praviśya—entering; *are*—O; *mahā*—great; *mohana*—bewilderer; *dhamma*—of religion; *maggado*—from the path; *padidam*—made to fall; *tu-e*—by You; *savvam*—all; *cce-a*—indeed; *go-ula*—of Gokula; *bala-ulam*—the young girls; *ke-alam*—only; *mahā*—my; *putta*—son; *punnena*—pure; *vahudi-a*—the young bride; *urvvaridatthi*—is saved; *ta*—therefore; *nama*—of the name; *gahanassa*—of the speaking; *vi*—even; *ekkam*—one; *rakkhehi*—pleases rescue; *iti*—thus; *rādhām*—Rādhā; ādāya—taking; *dvābhyām*—with both girls; *niṣkrānta*—exits.

Jaṭilā: (Enters) O great enchanter! You have made all the young girls of Gokula fall from the path of dharma! Only my son's pious wife has escaped from You! Spare us from having even once to say Your name!
(Taking Rādhā and the other two girls with her, she exits.)

kṛṣṇa: prasthitā priyā. tad ahaṁ gavāṁ sambhālanāya prayāva.
(iti niṣkrāntāḥ sarve)

prasthita—gone away; *priya*—My beloved; *tat*—then; *aham*—I; *gavam*—of the cows; *sambhalanaya*—to see; *prayava*—let us go; *iti*—thus; niṣkrāntaḥ—exit; *sarve*—all.

Kṛṣṇa: My beloved has gone... Let go take care of the cows. (They all exit.)

Sūrya-pūjā and killing Śaṅkhacūḍa

(tataḥ praviśati yathā-nirdiṣṭā rādhā.)
rādhā: (svagatam) hi-a-a ma uttamma. ettha dugghadaṁ de pi-a-pekkhaṇaṁ.

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭa*—indicated; *rādhā*—Rādhā; *svagatam*—aside; *hi-a-a*—O heart; *ma*—do not; *uttamma*—become anxious; *ettha*—here; *dugghadam*—difficult; *de*—of you; *pi-a*—of the beloved; *pekkhanam*—the sight.

(Rādhā enters.)
Rādhā: (Aside) O heart, don't be upset. It is very difficult to see your beloved.

kundalatā: rāhi maṅgaleṇa saṅgave cce-a saṅgadāsi.

rāhi—O Rādhā; *maṅgalena*—with auspiciousness; *saṅgave*—in the milking time; *cce-a*—certainly; *saṅgadasi*—You have met.

Kundalatā: O Rādhā, it is certainly very auspicious that You have met us this morning.

jaṭilā: (sa-roṣam) cabale-rāhi rāhi tti ma phuḍaṁ bhāṇahi. suṇi-a kaṇho ā-amissadi.

sa—with; *roṣam*—anger; *cabale*—O inconstant girl; *rāhi*—Rādhā; *rāhi*—Rādhā; *tti*—thus; *ma*—do not; *phudam*—clearly; *bhanahi*—say; *suni-a*—having heard; *kanho*—Kṛṣṇa; *a-amissadi*—is coming.

Jaṭilā: (Angrily) O restless girl, do not say "Rādhā, Rādhā"! If Kṛṣṇa hears you, he will come running here immediately!

lalitā: (sa-smitam) sāhu bhaṇādi ajjā.

sa—with; *smitam*—a smile; *sahu*—well; *bhanadi*—said; *ajja*—O noble lady.

Lalitā: (With a smile) Well said, noble lady!

jaṭilā: lalide sura-maṇḍabaṁ lebiduṁ aggado jāmi. (iti parikramati.)

lalide—O Lalitā; *sura*—of the sun-god; *madabam-lebidum*—to annoint; *aggado*—ahead; *jami*—I shall go; *iti*—thus; *parikramati*—walks ahead.

Jaṭilā: Lalitā, I will go ahead to anoint the sun-god's temple. (She walks ahead.)

rādhā: kundalade abi ṇāma jānāsi. so amhadisīnāṁ dullaha-daṁsano. tumha de-aro kahiṁ nivasedi. kahiṁ va kiladi tti.

kundalade—O Kundalatā; *api nama*—perhaps; *janasi*—you know; *so*—He; *amadisīnām*—of for girls like Me; *dullaha*—difficult; *daṁsano*—to see; *tumha*—your; *de-aro*—brother-in-law (Kṛṣṇa); *kahim*—where?; *nivasedi*—stays; *kahim*—where?; *va*—or; *kiladi*—plays; *tti*—thus.

Rādhā: Kundalatā, do you know where your cousin, who is very difficult for girls like Me to ever see, is now staying, or where He is enjoying pastimes?

kundalatā: a-i loluhe rattindinaṁ jevva tiṇā samaṁ ramasi. tahabi evvaṁ ukkaṇṭhāsi.

a-i—O; *loluhe*—greedy girl; *rattandinam*—day and night; *jevva*—certainly; *tina*—Him; *samam*—with; *ramasi*—You enjoy pastimes; *tahabi*—still; *evvam*—in this way; *ukkanthasi*—You long.

Kundalatā: O greedy girl, day and night You enjoy pastimes with Him, and still You are full of longing!

rādhā: halā alaṁ imiṇā ubāhasena. dhaṇṇā-o kkhu tumhe jāhiṁ aṇi-āridaṁ acchi-puḍā-iṁ bhari-a uṇa uṇa so accari-o-ami-a-puro pī-adi. akida-puṇṇa-lesāṇaṁ uṇa amhāṇaṁ suniduṁ pi sudullaho eso.

hala—ah!; *alam*—enough; *imina*—with these; *ubahasena*—jokes; *dhanna*—fortunate; *kkhu*—indeed; *tumhe*—you; *jahim*—by whom; *ani-aridam*—without impediment; *acchi*—of the eyes; *puda-im*—the openings; *bhari-a*—grasping; *una*—again; *una*—and again; *do*—He;

accari-o—wonderful; *ami-a*—of nectar; *puro*—flood; *pi-adi*—is drunk; *akida*—not performed; *punna*—of pious deeds; *lesanam*—of fractions; *una*—again; *amhanam*—of us; *sunidum*—to hear; *pi*—even; *sudullaho*—unreachable; *eso*—He.

Rādhā: Enough with these jokes! You are all very fortunate because you are able, without any stopping, again and again to drink with your eyes the wonderful flood of nectar that is Kṛṣṇa! Because I have not performed even the slightest trace of any pious activity, it is very difficult for Me to even hear about Him!

kundalatā: rāhe eso jevva ami-a-sā-are nimaggāṇaṁ tiṇhā-vaho vāhāro.

rāhe—O Rādhā; *eso*—He; *jevva*—certainly; *ami-a*—of nectar; *sa-are*—in the ocean; *nimagganam*—of those immersed; *tinha-vaho*—thirst; *vaharo*—joking words.

Kundalatā: Rādhā, Your words are like the thirst of those who are drowning in an ocean of nectar!

rādhā: a-i para-dukkhan ahiṇṇe ekkaṁ saccaṁ bhaṇahi. abi ṇāma so kkhu dhaṇṇo muhutto ghadissadi. jahiṁ sibinebi tassa kkhaṇa-daṁsana-laha-sambhavana me sulaha huvissadi. adhavā kiṁ dullahe atthe lalasā-e. kundalade pasīda pasīda. anukampehi anukampehi. ajjā sa kkhu samalā jena pīda. taṁ jevva puṇṇavantaṁ appaṇo vama-lo-anañcalaṁ ettha khinne manda-bhā-inī jāṇe kkhaṇaṁ appehi.

a-i—O; *para*—of others; *dukkha*—the sufferings; *anahinne*—unaware; *ekkam*—one; *saccam*—truth; *bhanahi*—please say; *abi nama*—perhaps; *so*—He; *kkhu*—indeed; *dhanno*—fortunate; *muhutto*—for a moment; *ghadissadi*—will be; *jahim*—in which; *sibinebi*—dream; *tassa*—of Him; *kkhana*—for a moment; *daṁsana*—sight; *laha*—attainment; *sambhavana*—possibility; *me*—of Me; *sulaha*—easily obtained; *huvissadi*—will be; *adhava*—or; *kim*—what is the use?; *dullahe*—for that which is impossible to obtain; *atthe*—for the object; *lalasa-e*—of longing; *kundalade*—O Kundalatā; *pasida*—be kind; *pasida*—be kind; *anukampehi*—be merciful; *anukampehi*—be merciful; *ajja*—today; *sa*—that; *kkhu*—indeed; *samala*—beautiful; *komudi*—moonlight; *jena*—by whom; *pida*—is drunk; *tam*—Him; *jevva*—certainly; *punnavantam*—virtous; *appano*—personally; *vama*—

charming; *lo-ana*—of the eyes; *añcalaṁ*—corners; *ettha*—this; *khinne*—unhappy; *manda-bha-ini*—unfortunate; *jane*—person; *kkhanam*—for a moment; *appehi*—please place.

Rādhā: O girl who cannot understand the sufferings of others! This one time tell Me the truth: is it not an fortunate moment, when I am able to see Kṛṣṇa in a dream even for a moment? What is the use of longing for the unattainable? O Kundalatā, be kind! Be kind! Place on this unhappy, unfortunate person, a sidelong glance from the same left eye You used to drink the nectar moonlight of Kṛṣṇa!

kundalatā: (sābhyasūyam ivālokya) alaṁ para-purisse gijjhantihiṁ tumhehiṁ saha va-a-e bi sammisanena. (iti dhāvanti jaṭilāṁ upetya) ajje kadhaṁ padhaṁ bamhāṇaṁ na maggesi. jo kkhu suraṁ pu-ava-issadi.

sa—with; *abhyasuyam*—jealousy; *iva*—as if; *avalokya*—glancing; *alam*—what is the use?; *para*—supreme; *purisse*—for the male; *gijjhantihim*—longing; *tumhehim*—by You; *saha*—with; *va-a-e*—with words; *smmisanena*—mixed; *iti*—thus; *dhavanti*—running; *jaṭilām*—Jaṭilā; *upetya*—approaching; *ajje*—O noble lady; *kadham*—why?; *padham*—first; *bamhanam*—a brāhmaṇa; *na*—not; *maggesi*—do you find; *jo*—who; *kkhu*—indeed; *sura*—the sun-god; *pu-ava-issadi*—will worship.

Kundalatā: (Glancing as if angry) What is the use of talking to You, a girl chasing another man? (She runs ahead and approaches Jaṭilā) Noble lady, why did you not arrange in advance for a brāhmaṇa to perform the worship ceremony of the sun-god?

jaṭilā: vacche saccaṁ kahesi ta pasīda anehi ekkaṁ vi-akkhaṇaṁ bamhaṇaṁ.

vacche—O child; *saccam*—the truth; *kahesi*—you speak; *ta*—therefore; *pasida*—please be kind; *anehi*—please bring; *ekkam*—oen; *vi-akkhanam*—expert; *bamhanam*—brāhmaṇa.

Jaṭilā: Child, you speak what is right. Please be kind and fetch one such expert brāhmaṇa.

kundalatā: jadha bhaṇadi ajjā. (iti niṣkrāntā)

yathā—as; *bhanadi*—speaks; *ajja*—the noble lady; *iti*—thus; *niṣkrāntā*—exits.

Kundalatā: As the noble lady says, so I shall act. (She exits.)

lalitā: halā rāhi pekkha lebidaṁ ajja-e maṇḍabaṁ. ta vandehi bha-avantaṁ suraṁ.

hala—O; *rāhi*—Rādhā; *pekkha*—look!; *lebidam*—anointed; *ajja-e*—by the noble lady; *madabam*—the temple; *ta*—therefore; *vandehi*—you should bow down; *bha-avantam*—to the lord; *suram*—the sun-god.

Lalitā: Rādhā, look! The noble lady has anointed the temple. Bow down before the deity of the sun-god.

rādhā: (sūryaṁ praṇamya) de-a dekkhavehi ahiṭṭham

suryam—to the sun-god; *praṇamya*—bowing down; *de-a*—O lord; *dekkhavehi*—please show; *ahittham*—desire.

Rādhā: (Bowing down to the deity of the sun-god) O lord, please grant My desire!

(tataḥ praviśati madumaṅgala-kundalatābhyām
anugamyamānovipra-veśaḥ kṛṣṇaḥ.)
kṛṣṇaḥ: (puro rādhāṁ paśyam apavarya)
vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakorayoḥ śarad-amanda-candra-prabhā
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā

tataḥ—then; *praviśati*—enters; *madhumaṅgala*—by Madhumaṅgala; *kundalatābhyam*—and Kundalatā; *anugamyamana*—followed; *vipra*—of a brāhmaṇa; *veśaḥ*—in the dress; *kṛṣṇaḥ*—Kṛṣṇa; *apavarya*—concealing; *vihāra-sura-dīrghikā*—the Gaṅgā flowing in the heavenly planets; *mama*—My; *manaḥ-kari-indrasya*—of the elephant-like mind; *yā*—She who; *vilocana*—glancing; *cakorayoḥ*—of My two eyes, which are like cakora birds;*śarat-amanda-candra-prabhā*—like the shine of the full moon in the autumn; *uraḥ*—of My chest; *ambara*—like the sky; *taṭasya*—on the edge; *ca*—also; *ābharaṇa*—ornaments;

cāru—beautiful; *tārā-āvali*—like the stars; *mayā*—by Me; *unnata*—great; *manorathaiḥ*—desire; *iyam*—this; *alambhi*—attained; *sā*—She; *rādhikā*—Rādhā.

(Dressed as a brāhmaṇa, and followed by Madhumaṅgala and Kundalatā, Kṛṣṇa enters.)

Kṛṣṇa: (Secretly glances at Rādhā) Rādhikā is the Gaṅgā in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the beautiful ornament of stars on the sky of My chest. Today My greatest desire to attain Rādhā has finally come true!

rādhā: (dūrataḥ kṛṣṇam īṣad ālokya janāntikaṁ sanskṛtena)
sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dytir
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ
ahaha caṭulair utsarpadbhir dṛg-aṇcala-taskarair
mama dhṛti-dhanaṁ cetaḥ-kośād viluṇṭhayatīha yaḥ

durataḥ—from a distance; *kṛṣṇam*—Kṛṣṇa; *isat*—slightly; *alokya*—seeing; *jana*—person; *antikam*—near; *sanskṛtena*—is Sanskrit; *saha-cari*—O My dear friend; *nirātaṅkaḥ*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—youth; *mudira-dyutiḥ*—as effulgent as a lightning cloud; *vraja-bhuvi*—in the land of Vraja, Vṛndāvana; *kutaḥ*—from where; *prāptaḥ*—obtained; *mādyan*—being intoxicated; *mataṅgaja*—like an elephant; *vibhramaḥ*—graceful; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarpadbhiḥ*—with wanderings in all directions; *dṛk-aṇcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *kośāt*—from the core; *viluṇṭhayati*—plunders; *iha*—here; *yaḥ*—the person who.

Rādhā: (From afar briefly glancing at Kṛṣṇa, She whispers) My dear sakhi, who is this fearless youth? He is as bright as a lightning cloud and graceful like a maddened elephant! From where has He come to Vṛndāvana? Ah! His restless glances are thieves who steal the treasure of My patience from the vault of My heart!

(punar avekṣya) haddhī haddhī pamādo pamādo lalide pekkha pekkha ṇāṁ bamha-āriṇaṁ daṭṭhuṇa vikkhuhidaṁ me hada-hi-a-am. ta imassa maha-pabassa aggi-ppaveso jevva para-acittam.

punaḥ—again; *avekṣya*—looking; *haddhi*—fie!; *haddhi*—fie!; *pamado*—madness; *pamado*—madness; *lalide*—Lalitā; *pekkha*—look!; *pekkha*—look!; *nam*—at this; *bamha-arinam*—brahmacārī; *datthuna*—having seen; *vikkhuhidam*—agitated; *me*—My; *hada*—wounded; *hi-a-am*—heart; *ta*—therefore; *imassa*—of this; *maha*—great; *pabassa*—sin; *aggi*—in the fire; *ppaveso*—entrance; *jevva*—certainly; *para-acittam*—atonement.

(Looking again) Ah! Ah! I've become mad! Lalitā! Look! When I see this brahmacārī, I become agitated and My heart trembles. The atonement for this great sin is to enter a blazing fire!

lalitā: halā saccaṁ kadhesi. ta ṇūṇaṁ savaṇṇattaṇaṁ bhamedi.

hala—O; *saccam*—the truth; *kadhesi*—You speak; *ta*—therefore; *nunam*—is it not; *savannattanam*—being of the same caste; *bhramayati*—causing a mistake.

Lalitā: Ah! You speak the truth. His complexion is like Kṛṣṇa's. That has bewildered You.

rādhā: (punar nibhalya sanskṛtena)
sahacari harir eṣa brahma-veśaṁ prapannaḥ
kim ayam itarathā me vidravaty antarātmā
śaśadhara-maṇi-vedī sveda-dhārāṁ prasūte
na kila kusuma-bandhoḥ kaumudīm antareṇa

punaḥ—again; *nibhalya*—looking; *sanskṛtena*—in Sanskrit; *sahacari*—O friend; *hariḥ*—Kṛṣṇa; *esaḥ*—this; *brahama*—of a brāhmaṇa; *veśam*—the disguise; *prapannaḥ*—has attained; *kim*—what?; *ayam*—this; *itaratha*—otherwise; *me*—of me; *vidravati*—melts with love; *antarātma*—heart; *śaśadhara*—in the moonlight; *maṇi-vedim*—a courtyard of candrakanta jewels; *sveda*—of liquid; *dharam*—a stream; *prasute*—produces; *na*—not; *kila*—indeed; *kusuma-bandhoḥ*—of the moon, the friend of the flowers; *kaumudim*—the effulgence; *antareṇa*—without.

Rādhā: (Looking again) Sakhi, this person must be Hari disguised as a brāhmaṇa. Otherwise why would My heart melt with love? Only moonlight, and nothing else, makes candrakānta jewels melt.

viśākhā: halā mahuraṁ mantesi māhavo cce-a eso.

hala—O; *mahuram*—sweetly; *mantesi*—you advice; *mahavo*—Mādhava; *cce-a*—certainly; *eso*—He is.

Viśākhā: Ah! How sweet! You are right, this is Kṛṣṇa.

kundalatā: ajje jaḍile edaṁ satthahiṇṇaṁ pekkha bamhaṇa-ju-alaṁ.

ajja—O noble lady; *jadile*—Jaṭilā; *edam*—this; *sattha*—in the scriptures; *ahinnam*—indeed; *pekkha*—look; *bamhana*—of brāhmaṇas; *ju-alam*—a pair.

Kundalatā: Noble Jaṭilā, look! Here are two brāhmaṇas learned in the scriptures.

madhumaṅgalaḥ: jaḍile sūra-pū-ā-vihāṇe vi-addhomhi. tā ubaṇehi paḍhaṁ khaṇḍa-laḍḍu-a-im.

jadile—O Jaṭilā; *sura*—of the sun-god; *pu-a*—of the worship; *vihane*—in the performance; *vi-addhomhi*—I am expert; *ta*—therefore; *ubanehi*—you must bring; *khanda-laddu-a-im*—sweet laddu candies.

Madhumaṅgala: O Jaṭilā, I am expert in the worship of the sun-god. First, however, you must give me laḍḍu candies.

jaṭilā: are caṇcala-bamhaṇa tumaṁ kaṇhassa saha-arosi. tā ido abehi. eso cce-a somma-sāmala-pa-idi vadu-o pū-ava-issadi vahu-aṁ.

are—O; *cañcala*—fickle; *bamhana*—brāhmaṇa; *tumam*—you; *kanhassa*—of Kṛṣṇa; *saha-arosi*—are the friend; *ta*—therefore; *ido*—from here; *abehi*—please go; *eso*—He; *cce-a*—certainly; *somma*—handsome; *samala*—dark-complexioned; *pa-idi*—by nature; *vadu-o*—brahmacārī; *pu-ava-issadi*—will engage in worship; *vahu-am*—the girl.

Jaṭilā: O fickle brāhmaṇa, you are Kṛṣṇa's friend! Go away! This handsome, dark-complexioned boy will direct the girl's worship.

kṛṣṇaḥ: hanta jarad-abhīrī tasya rāja-pure śrūyamānasya durlīlasya gopa-rāja-sūnor eva kiṁ baṭuko 'yaṁ sakhā. tad yuktaṁ asya niṣkāśanam.

hanta—O; *jarat*—elderly; *abhiri*—gopī; *tasya*—of Him; *raja*—of the king; *pure*—in the city; *śruyamanasya*—heard; *dur*—bad; *lilasya*—who has pastimes; *gopa*—of the gopas; *raja*—of the king; *sunoḥ*—of the son; *eva*—certainly; *kim*—is?; *batukaḥ*—brahmacārī; *ayam*—this; *sakha*—the friend; *tat*—therefore; *yuktam*—proper; *asya*—of him; *niṣkaaśana*—driven away.

Kṛṣṇa: O elderly gopī, this lusty son of Vraja's king is well known in the city. How is it possible for a brahmacārī to be His friend? It will be right to drive this Kṛṣṇa out of here.

jaṭilā: ajja siggham agghavehi mihiraṁ.

ajja—O noble lad; *siggham*—at once; *agghavehi*—offer arghya; *mihiram*—to the sun-god.

Jaṭilā: O noble boy, please begin the ceremony now and offer arghya-water to the sun-god.

kṛṣṇaḥ: (rādhām apaṅgenāliṅgya) kalyāṇi kiṁ nāmny asi.

rādhām—Rādhā; *apaṅgena*—with a sidelong glance; *āliṅgya*—embracing; *kalyani*—O auspicious, beautiful girl; *kim*—what; *namni*—name; *asi*—You are.

Kṛṣṇa: (Embracing Rādhā with a sidelong glance) O auspicious girl, what is Your name?

jaṭilā: (kṛṣṇasya karṇe) evvaṁ ṇedam.

kṛṣṇasya—of Kṛṣṇa; *karne*—in the ear; *evvam*—in this way; *nedam*—not.

Jaṭilā: (In Kṛṣṇa's ear) Don't talk in this way!

kṛṣṇaḥ: (sādbhutam iva) hanta saiva khalv iyaṁ puṇyavatī. tarhi viśrutam asyāḥ pātivratyam.

sa—with; *adbhutam*—astonishment; *iva*—as if; *hanta*—indeed; *sa*—She; *eva*—certainly; *khalu*—indeed; *iyam*—She; *punyavati*—virtuous; *tarhi*—therefore; *viśrutam*—celebrated; *asyāḥ*—of Her; *pativratyam*—devotion to Her husband.

Kṛṣṇa: (As if surprised) O, She is certainly very pious! Her virtues and devotion to Her husband are famous.

jaṭilā: ekka-e maha vahu-di-a-e jevva rakkhida go-ulassa kitti.

ekkha-e—alone; *maha*—my; *vahu-di-a-e*—girl; *jevva*—certainly; *rakkhida*—is protected; *go-ulassa*—of Gokula; *kitti*—the good fame.

Jaṭilā: The good reputation of Gokula is protected by my girl alone!

kṛṣṇaḥ: pativrate tāmra-kuṇḍīṁ gṛhāṇa mantram udāharāmi. (rādhā sotkampaṁ tathā karoti.)

pativrate—O chaste girl; *tamra*—a copper; *kundim*—cup; *grhana*—take; *mantram*—a mantra; *udaharami*—I shall speak; *rādhā*—Rādhā; *sa*—with; *utkampam*—trembling; *tathā*—in that way; *karoti*—acts.

Kṛṣṇa: O chaste girl, take a copper bowl, and I shall chant a mantra. (Rādhā trembles as She follows His instruction.)

kṛṣṇaḥ:
nibhṛtam arati-puñja-bhāji rādhe
tvad-adhara-vardhita-cāpāle calākṣi
caṭulaya kuṭilāṁ dṛg-anta-lakṣmīm
ayi kṛpaṇe kṣaṇam oṁ namaḥ savitre

nibhṛtam—humbly; *arati-puñja-bhaji*—worshipable; *radhe*—I worship; *tvat*—you; *adhara*—beneath; *vardhita*—increased; *capale*—activity; *cala*—moving; *akṣi*—eye; *catulaya*—please grant; *kutilam*—bent; *drk*—of the eye; *anta*—from the corner; *lakṣmin*—the opulence; *ayi*—O; *krpane*—to this poor person; *kṣaṇam*—for a moment; *om*—om; *namaḥ*—I offer obeisances; *savitre*—to the sun-god.

Kṛṣṇa: O worshipable sun-god, I offer my respectful obeisances to you! O moving eye that nourishes those beneath you, please grant the treasure of your bending sidelong glance to this poor person!

Or: "O Rādhā whom I worship in a secluded place, O girl whose eyes are restless, O girl whose lips make Me agitated with desires, please grant the treasure of Your sidelong glance to this poor person! O splendid girl, I offer My respectful obeisances to You!"[10]

jaṭilā: kundalade assuda-puvva eṣa kerisi rica badu-ena padhijja-i.

kundalade—O Kundalatā; *assuda*—unheard; *puvva*—before; *esa*—this; *kerisi*—what kind?; *rica*—mantra; *badu-ena*—by this brahmacārī; *padhijja-i*—is recited.

Jaṭilā: Kundalatā, what did this brahmacārī recite? I have never heard such a mantra!

madhumaṅgalaḥ: (sātta-hāsam) vuddhi-e ahiri-buddhi-a tumaṁ rīri-gītaṁ cce-a jāṇāsi. amha-ve-assa tumaṁ kāsi. tā sunahi kosumesavi-e saha-e ta-i-a-vaggassa lalaṇā-suha-arī ricā esā.

sa—with; *atta*—loud; *hasam*—laughter; *vuddhi-e*—O elderly lady; *ahiri*—among the gopīs; *buddhi-e*—intellingent; *tumam*—you; *riri-gitam*—the riri songs; *cce-a*—certainly; *janasi*—you know; *ahma*—of us; *ve-assa*—of the Veda; *tumam*—you; *kasi*—what know?; *ta*—this; *sunahi*—hear; *kosumesavi-e saha-e*—of the Kausumesavi-sakha; *ta-i-a*—the third; *vaggassa*—chapter; *lalana*—to young girls; *suha*—auspiciousness; *ari*—bringing; *rica*—mantra; *esa*—this.

Madhumaṅgala: (Laughing loudly) O elderly lady considered intellingent among the cowherd women, you may know about the rīrī-songs of the cowherds, but what do you know about our Vedas? Listen. This mantra, which brings auspiciousness to young girls, is found in the third chapter of the Vedic scripture "Kausumeṣavī-śākhā"![11]

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[10] If the word "nibhṛtam" is interpreted to mean "in a secluded place", "rādhe" is interpreted to mean "O Rādhā", "adhara" to mean "lips" and "capale" to mean "restless yearnings".

[11] Kusumeṣu is a name of Kāmadeva. "Kausumeṣavī-śākhā" may be interpreted to mean "Kāmadeva's scripture of amorous pastimes".

(sarvā smitaṁ kurvanti.)

jaṭilā: (sa-lajjam) hodu. suṭṭhu pu-avehi. putta-o me go-kodisaro hodu.

sarvaḥ—everyone; *smitam*—smiling; *kurvanti*—does; *sa*—with; *lajja*—embarrassment; *hodu*—so be it; *sutthu*—nicely; *pu-avehi*—please worship; *putta-o*—son; *me*—my; *go*—of cows; *kodi*—of millions; *isaro*—the master; *hodu*—may become.

(Everyone smiles.)

Jaṭilā: (Embarrassed) So be it. Please nicely worship the sun-god so that my son may become master of million of cows.

kṛṣṇaḥ:
arcitārcādhunā dhanye
tvaṁ arghyaṁ kuru bhāvataḥ
ambarodbhāsine gāḍhā
mudā rājīva-bandhave
(rādhā sambhramaṁ naṭayati.)

arcita—worshipped; *arca*—the diety; *adhuna*—now; *dhanye*—O fortunate girl; *tvam*—You; *arghyam*—arghya; *kuru*—please do; *bhavataḥ*—of You; *ambara*—in the sky; *udbhasine*—shining; *gadha*—with deep; *muda*—happiness; *rajīva-bandhave*—to the sun-god, the friend of the lotus-flowers; *rādhā*—Rādhā; *sambhramam*—embarrassed; *natayati*—acts out.

Kṛṣṇa: O fortunate girl, now that You have worshipped the deity, You should offer arghya to the sun-planet shinning in the sky. (Rādhā shyly offers water.)

Or: "O fortunate girl, now that You have worshiped the deity, You may worship Your noble life's friend, who stands before You dressed in splendid garments."[12]

kundalatā: (sanskṛtena)
samprati kanyā-rāśer
upabhogaṁ kurvate puraḥ-sthāya
mitrāya citram arghyaṁ

[12] If the word "ambara" is interpreted to mean "garments", and if "gāḍha-mudā rājīva-bandhave" is divided "gāḍham udāra-jīva-bandhave".

kuru su-smita-puṇḍarīkena
(rādhā dṛg-antena hariṁ paśyati.)

sanskṛtena—in Sanskrit; *samprati*—now; *kanya-raseḥ*—of the sign of the zodiac named Virgo; *upabhogam*—staying in the same place; *kurvate*—does; *purah-sthaya*—in the presence; *mitraya*—to the sun; *citram*—wonderful; *arghyam*—arghya; *kuru*—please do; *su*—beautifully; *smita*—blossomed; *pundarikena*—with a white lotus flower; *rādhā*—Rādhā; *drk*—of the eyes; *antena*—with the corner; *harim*—at Kṛṣṇa; *paśyati*—looks.

Kundalatā: The sun is now in the sign Virgo. Now You should offer him wonderful arghya-water with a beautiful blossoming white lotus flower.

Or: "Your friend, who is expert at enjoying with many young girls now stands before You. Now You should offer Him the beautiful white lotus flower of Your precious smile."[13]

(Rādhā glances at Kṛṣṇa from the corner of Her eye.)

kṛṣṇaḥ:
savituḥ samāptim āptaḥ
pūjā-vidhir eṣa suṣṭhu kalyāṇi
iṣṭaṁ nandaya devaṁ
sa-rāga-sumano-varāñjalinā
(rādhā bandhūka-kusumāñjaliṁ kṣipati.)

savituḥ—of the sun-god; *samaptim*—completion; *aptaḥ*—attained; *puñja*—of worship; *vidhiḥ*—the regulation; *esaḥ*—this; *suṣṭhu*—nicely; *kalyani*—O auspicious girl; *iṣṭam*—worshippable; *nandaya*—please make happy; *devam*—the diety; *sa-raga*—red; *sumanaḥ*—flowers; *vara*—nice; *añjalina*—with folded hands; *rādhā*—Rādhā; *bandhuka*—of bandhuka; *kusuma*—of flowers; *añjalim*—a handful; *kṣipati*—offers.

Kṛṣṇa: O auspicious girl, the worship of the sun-god has ended well. Now You should please Your worshipable deity by offering him a handful of red flowers.

(Rādhā offers a handful of bandhūka flowers.)

[13] If the word "kanyā" is interpreted to mean "young girls", "rāśeḥ" to mean "of a multitude", "upabhogam" "enjoyment", "mitrāya" "friend", "arghya" "valuable", and "smita" "smile".

Or: "O fortunate girl, the worship of Your friend, who illuminates the whole world, has ended well. Now You should please Your playful friend by offering Him Your beautiful heart filled with love!"[14]

madhumaṅgalaḥ: jaḍile mitthaṁ pakkaṇṇaṁ dakkhiṇā dijja-u. amhe acchiddaṁ vāharemha.

jadile—O Jaṭilā; *mittham*—sweet; *pakka*—cooked; *annam*—food; *dakkhina*—priestly remuneration; *dijja-u*—should be given; *amhe*—we; *acchiddam*—without fault; *vaharemha*—speak.

Madhumaṅgala: O Jaṭilā, sweet candies cooked in ghee should now be given as an offering to the priests. We have carefully recited the mantras without any mistakes!

kṛṣṇaḥ: are pātresamita vacata baṭo. tiṣṭha. gokula-vāsināṁ maitrī-lābha eva me dakṣiṇā.

are—O; *patre-samita*—voracious parasite; *vacata*—talkative; *bato*—brahmacārī; *tiṣṭha*—stop; *gokula*—of Gokula; *vasinam*—of the residents; *maitri*—of the friendship; *labhaḥ*—the attainment; *eva*—alone; *me*—for Me; *dakṣiṇa*—priestly remuneration.

Kṛṣṇa: O hungry, talkative brahmacārī, stop! The friendship of the residents of Gokula is sufficient payment for Me.

jaṭilā: (sa-harṣam) bho baṭu-ra-a maha gharaṁ sama-accha. tattha īattha-bho-aṇaṁ bamhaṇaṇaṁ bhuñjavi-a maṇi-muddhi-a ma-e dadavva.

sa—with; *harṣam*—happiness; *bho*—O; *batu*—of brahmacārīs; *ra-a*—king; *maha*—my; *gharam*—to the house; *sama-accha*—come; *tattha*—there; *hattha-ittha*—delicious; *bho-anam*—feast; *bamhananam*—of the brāhmaṇas; *bhuñjavi-a*—having enjoyed; *maṇi*—jewelled; *muddi-a*—ring; *ma-e*—by me; *dadavva*—will be given.

[14] If the word "savituḥ" is interpreted to mean "illuminating", "deva" to mean "playful", "sa-rāga" "filled with love", " sumanaḥ " "mind" (or "heart") and "vara" "beautiful".

Jaṭilā: (Happily) O king of the brahmacārīs, come to my house, and there you may enjoy the delicious feast I will give the brāhmaṇas. After that I will give you my jewelled ring.

madhumaṅgalaḥ: (sa-harṣam) ajje suda-vakkhara hohi. jaṁ ittha-bho-aṇaṁ bamhaṇaṇaṁ dadu-kāmasi.

sa—with; *harṣam*—happiness; *ajje*—O noble lady; *suda-vakkhara*—the mother of many sons; *hohi*—may you become; *jam*—because; *ittha*—delicious; *bho-anam*—a feast; *bamhananam*—to the brāhmaṇas; *dadu*—to give; *kāmasi*—you desire.

Madhumaṅgala: (Happily) O noble lady, because you wish to offer a delicious feast to the brāhmaṇas, I bless you that you will become the mother of many sons!

kṛṣṇaḥ: vrddhe bhojayamuṁ batukam. ahaṁ tu paurṇamāsīm āsādya guror gargasya sandiṣṭam avedayiṣyāmi.

vrddhe—O elderly lady; *bhojaya*—please feed; *amum*—this; *batukam*—brahmacārī; *aham*—I; *tu*—indeed; *paurṇamāsīm*—Paurṇamāsī; *asadya*—approaching; *guroḥ*—of the spiritual master; *gargasya*—Garga Muni; *sandiṣṭam*—instruction; *avedayiṣyami*—I shall cause to teach.

Kṛṣṇa: O elderly lady, please feed this brahmacārī. I will go to Paurṇamāsī and tell her what My spiritual master Garga Muni told Me.

kundalatā: kīrisaṁ taṁ.

kirisam—what kind?; *tam*—that.

Kundalatā: What exactly?

kṛṣṇaḥ: mātaḥ pūrṇime ya bhavatyāḥ prema-pātrī vṛṣabhānu-putrī. tasyāḥ saṁsayo 'dya mahān iti kalpa-taru-mūle sā rakṣo-ghna-mantreṇābhimantryatām iti.

mataḥ—mother; *purnime*—Paurṇamāsī; *ya*—who; *bhavatyāḥ*—of you; *prema*—of love; *patri*—the object; *vṛṣabhānu*—of Mahārāja

Vṛṣabhānu; *putri*—the daughter; *tasyāḥ*—of Her; *saṁsayaḥ*—danger; *adya*—now; *mahan*—grave; *iti*—thus; *kalpa-taru*—of a kalpa-taru tree; *mule*—at the base; *sa*—she; *rakṣaḥ*—demons; *ghna*—removing; *mantreṇa*—with a mantra; *abhimantryatam*—should be protected; *iti*—thus.

Kṛṣṇa: Rādhā, the object of mother Paurṇamāsī's love, is now in grave danger. She should be protected by chanting demon-destroying mantras under a kalpa-taru tree.

kundalatā: (sa-vyatham ivāpavarya) ajje diṭṭhi-a diṭṭhi-go-aro eso kappa-rukkho. ta tumaṁ gadu-a bha-avadīṁ ettha paṭṭhavehi. baduṁ bi bhuñjavehi. amhe ṇaṁ gagga-sikkhāṁ kkhaṇaṁ rakkhemha.

sa—with; *vyatham*—pain; *iva*—as if; *apavarya*—concealing; *ajje*—O noble lady; *ditthi-a*—by good fortune; *ditthi*—of the eyes; *go-araḥ*—in the range of perception; *eso*—this; *kappa-rukkho*—kalpa-taru tree; *ta*—therefore; *tumam*—you; *gadu-a*—having gone; *bha-avadim*—to Paurṇamāsī; *ettha*—here; *patthavehi*—please bring; *badum*—this brahmacārī; *bi*—also; *bhuñjavehi*—please feed; *amhe*—we; *nam*—this; *gagga*—of Garga Muni; *sikkham*—the disciple; *kkhanam*—for a moment; *rakkhemha*—watching.

Kundalatā: (As if concealing her agitation) O noble lady, by good fortune a kalpa-taru tree is not far from here. Please go and feed this brahmacārī, and then send Paurṇamāsī here. We will wait here with this disciple of Garga Muni.

(jaṭilā baṭunā saha niṣkrāntā.)

kundalatā: (sa-smitam) rāhi dehi paritosi-am. jaṁ suṭṭhu dullahaṁ de abbhatthidaṁ ma-e nivvahidam.

jaṭilā—Jaṭilā; *batuna*—the brahmacārī; *saha*—wiht; *niṣkrāntā*—exits; *sa*—with; *smitam*—a smile; *rāhi*—O Rādhā; *dehi*—please give; *paritosi-am*—a reward; *jam*—because; *sutthu*—nicely; *dullaham*—difficult to attain; *de*—of You; *abbhatthidam*—requested; *ma-e*—by me; *nivvahidam*—brought.

(Jaṭilā exits with Madhumaṅgala)

Kundalatā: (Smiling) Rādhā, I have now fulfilled Your difficult-to-attain request. You may now reward Me.

rādhā: (vakram avekṣya) kundaladi-e kiṁ me abbhiṭṭhidam.

vakram—crooked; *avekṣya*—glancing; *kundaladi-e*—O Kundalatā; *kim*—what is this?; *me*—of Me; *abbhitthidam*—request.

Rādhā: (With a crooked glance) Kundalatā, what is this request of Mine?

kundalatā: a-i kīsa bhū-aṁ bhaṅguresi. jaṁ sūrārahaṇaṁ bhaṇāmi.

a-i—O; *kisa*—why?; *bhu-am*—eyebrow; *bhaṅguresi*—You knit; *jam*—because; *sura*—of the sun-god; *arahanam*—the worship; *bhanami*—I describe.

Kundalatā: Why do you frown? I speak of Your worship of the sun-god.

kṛṣṇaḥ: kundalate dāpaya dakṣiṇām. saṅgo 'stu padminī-dayita-yāgaḥ.

kundalate—O Kundalatā; *dapaya*—please cause to give; *dakṣiṇam*—priestly remuneration; *saṅgaḥ*—in connection; *astu*—may be; *padmini-dayita*—of the sun-god, who is very dear to the lotus flowers; *yagaḥ*—the worship.

Kṛṣṇa: Kundalatā, make this girl give Me dakṣiṇā for performing the worship of the sun-god!
Or: "Kundalatā, make this girl give Me, the beloved of beautiful lotus-like girls, dakṣiṇā of association with Her!"[15]

kundalatā: rāhe ra-i-kammahiṇṇo ā-ari-o tu-e dakkhiṇa-e anurañji-adu.

rāhe—O Rādhā; *ra-i*—of the sun-god; *karma*—the pious activities; *ahinno*—expert; *a-ari-o*—the spiritual master; *tu-e*—by You; *dakkhina-e*—with priestly remuneration; *anurañji-adu*—should be pleased.

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[15] If the word "padminī" is interpreted to mean "the charming girl" or "lotus-like girl", and "saṅgaḥ" to mean "touch" or "association".

Kundalatā: O Rādhā, this priest is expert in the worship of the sun-god. You should satisfy Him with the proper dakṣiṇā!

viśākhā: (smitvā) kundalade dakkhiṇa-daṇahiṇṇa-e tu-e cce-a dijja-u dakkiṇā. ja-e vini-uṇo appano de-aro purohido aharido.

smitva—smiling; *kundalade*—O Kundalatā; *dakkhina*—of priestly remuneration; *dana*—at giving; *ahinna-e*—expert; *tu-e*—by you; *cce-a*—certainly; *dijja-u*—should be given; *dakkhina*—priestly remuneration; *ja-e*—by whom; *vini-uno*—expert; *appano*—personal; *de-aro*—brother-in-law; *purohido*—priest; *aharido*—called.

Viśākhā: (Smiling) Kundalatā, you are very expert at rewarding priests. You should give the dakṣiṇā. After all, it is you who called your own expert cousin here to be the priest.

lalitā: visāhe ṇūṇaṁ eso pu-a-vida-e kundaladā-e diṇṇahittha-dakkhiṇo ā-ari-o.

visahe—Viśākhā; *nunam*—is it not?; *eso*—He; *pu-a*—in worship; *vida-e*—knowledgable; *kundalada-e*—by Kundalatā; *dinna*—given; *ahittha*—desired; *dakkhino*—priestly remuneration; *a-ari*—the priest.

Lalitā: Viśākhā, Kundalatā, who knows the process of worship, has already given dakṣiṇā to the priest.

kṛṣṇaḥ: lalite pūjyeyaṁ prajāvatī. tad asyāṁ nācāryakam ācaryate.

lalide—O Lalitā; *pujya*—worshippable; *iyam*—She; *prajavati*—sister-in-law; *tat*—therefore; *asyam*—to Her; *na*—not; *acaryakam*—the status of priest; *na*—not; *acaryate*—is done.

Kṛṣṇa: Lalitā, this girl is My cousin whom I should worship. I cannot be her priest.

rādhā: halā lalide sāhu pū-aṇaṁ nivvahidam. tumhehiṁ tā ajjavi kiṁ padikkhi-adi.

hala—O; *lalide*—Lalitā; *sahu*—nicely; *pu-anam*—the worship; *nivvahidam*—was performed; *tumhehim*—by you; *ta*—then; *ajjavi*—now; *kim*—what?; *padikkhi-adi*—is waited.

Rādhā: O Lalitā, the worship ceremony is over. Why are we lingering here?

kṛṣṇaḥ:
smara-bodhanānubandhī
krama-vistārita-kalā-vilāsa-bhāraḥ
kṣaṇadāpatir iva dṛṣṭeḥ
kṣaṇa-dāyī rādhikā-saṅgam

smara—amorous love; *bodhana*—awakening; *anubandhi*—in relation; *krama*—gradually; *vistarita*—expanded; *kala*—phases; *vilasa*—pastimes; *bharaḥ*—abundance; *kṣaṇadapatiḥ*—the moon; *iva*—like; *dṛṣṭeḥ*—of the sight; *kṣaṇa*—a moment; *dayi*—giving; *rādhikā*—of Rādhā; *saṅgaḥ*—the company.

Kṛṣṇa: Just as the waxing moon gradually awakens amorous feelings, so every moment in Rādhikā's company brings Me ever-increasing festival of bliss!

(nepathye) durlabhaḥ puṇḍarīkākṣa vṛttas te viprakarṣataḥ.

nepathye—from behind the scenes; *durlabhaḥ*—hard to attain; *pundarika*—lotus; *akṣa*—eyes; *vṛttaḥ*—activity; *te*—of You; *viprakarsataḥ*—from the distance.

A voice from behind the scenes: O lotus-eyed Kṛṣṇa, it is very hard to do when You are so far away from us!

kṛṣṇah (sa-vyatham uccaiḥ) bhoḥ ko 'yaṁ durlabha

sa—with; *vyatham*—anxiety; *uccaiḥ*—in a loud voice; *bhoḥ*—O; *kaḥ*—what?; *ayam*—this; *durlabhaḥ*—difficult to achieve.

Kṛṣṇa: (Agitated, in a loud voice) O, what is hard to do?

(punar nepathye) yatnād anviṣyamāno 'pi ballavaiḥ paśu-maṇḍalaḥ.

punaḥ—again; *nepathye*—from behind the scenes; *yatnat*—with great effort; *anviṣyamanḥ*—sought; *api*—although; *ballavaiḥ*—by the cowherd boys; *pasu*—of cows; *madalaḥ*—the herd.

Again the voice from behind the scenes: Even with a great effort, we cowherd boys can't gather our herd of cows!

kṛṣṇaḥ: lalite paśūn ākalayya kalpita-nijākalpo yāvad aham upasīdeyam. tāvat tatra ratna-siṁhāsane priyam prāpaya. (iti niṣkrāntāḥ)

lalite—O Lalitā; *pasun*—the cows; *akalayya*—in relation to; *kalpita*—fashioned; *nija*—own; *akalpaḥ*—decoration; *yavat*—when; *aham*—I; *upasideyam*—shall go; *tavat*—then; *tatra*—there; *ratna*—jewelled; *simhasane*—on a throne; *priyam*—My beloved; *prāpaya*—please place; *iti*—thus; *niṣkrāntāḥ*—exits.

Kṛṣṇa: Lalitā, while I search for the cows, please have My beloved Rādhā wait on jewelled throne. (He exits.)

lalitā: halā pūrado pa-aṁ dharehi.

hala—O; *purado*—before You; *pa-am*—step; *dharehi*—place.

Lalitā: Well, go quickly!

rādhā: lalide pasīda pasīda. suṭṭhu saṅkha-ulamhī.

lalide—O Lalitā; *pasida*—have mercy; *pasida*—have mercy; *sutthu*—extremely; *saṅka-ulamhi*—I am fearful and unhappy.

Rādhā: Lalitā, be merciful, be merciful! I am very fearful and unhappy.

(iti sanskṛtena)
gata-prāyaṁ sāyaṁ carita-parisaṅkī guru-janaḥ
parīvādas tuṅgo jagati saralāhaṁ kulavatī
vayasyās te lolāḥ sakala-paśupālī-suhṛd asau
tadā namraṁ yāce sakhi rahasi sañcāraya na mām

iti—thus; *sanskṛtena*—in Sanskrit; *gata*—gone; *prayam*—for the most part; *sayam*—the early part of evening; *carita*—pastimes; *parisaṅki*—suspecting; *guruh-janaḥ*—superiors; *parivadaḥ*—scandal; *tungaḥ*—great; *jagati*—in the world; *sarala*—an honest girl; *aham*—I am; *kulavati*—from a respectable family; *vayasyāḥ*—friends; *te*—of you; *lolaḥ*—the friends; *asau*—this person; *tada*—then; *namran*—humbly; *yace*—I beg; *sakhi*—O friend; *rahasi*—in a secluded place; *sañcāraya*—bring; *na*—not; *mam*—Me.

The sun has almost set. My superiors must be suspicious of what I am doing. There will be a great scandal. I am an honest girl from a respectable family, and Your friend is fickle and restless. He is friendly to all the gopīs. O sakhi, I humbly beg you, please do not take Me to a secluded place!

kundalatā: rāhe jāṇe akkhalidaṁ tumha sadi-vvadam. ta alaṁ saaṁ vikkhabidena.

rāhe—O Rādhā; *jane*—I know; *akkhalidam*—unbroken; *tumha*—Your; *sadi*—of chastity; *vvadam*—vow; *ta*—therefore; *alam*—what is the use?; *sa-am*—personally; *vikkhabidena*—with reputation.

Kundalatā: Rādhā, I know Your vow of chastity has not been broken. Who cares what others think?

viśākhā: (sa-praṇayābhyasūyam) kundalade ka kkhu abara tumaṁ vi-a vaṁsī-e tiṇṇi-sañjjhaṁ ā-addhi-adi.

sa—with; *praṇaya*—love; *abhyasuyam*—and jelousy; *kundalade*—O Kundalatā; *ka*—who?; *kkhu*—indeed; *abara*—else; *tumam*—you; *vi-a*—like; *vaṁsi-e*—by the flute; *tinn-sañjjham*—at morning, noon and sunset; *a-addhi-adi*—is attracted.

Viśākhā: (With loving anger) O Kundalatā, what other girl is as attracted by the sound of Kṛṣṇa's flute at morning, noon, and sunset as you are?

kundalatā: (sa-narma-smitaṁ sanskṛtena)
dadāmi sa-dayaṁ sadā viśada-buddhir āśīḥ-śataṁ
bhavādṛśi pativrata-vratam akhaṇḍitaṁ tiṣṭhatu
śrute nikhila-mādhurī-pariṇate 'pi veṇu-dhvanau

manaḥ sakhi manāg api tyajati vo na dhairyaṁ yathā
(iti sarvāḥ kalpa-drumam anusaranti.)

sa—with; *narma*—a joking; *smitam*—smile; *sanskṛtena*—in Sanskrit; *dadami*—I give; *sa*—with; *dayam*—compassion; *sada*—always; *visada*—pure; *buddhiḥ*—intellingence; *asiḥ*—of benedictions; *satam*—hundred; *bhavadrsi*—to one like you; *pativrata*—of chastity; *vratam*—to vow; *akhanditam*—unbroken; *tiṣṭhatu*—may stand; *śrute*—in the ear; *nikhila*—all; *madhuri*—with sweetness; *parinate*—transformed; *api*—even; *venu*—of the flute; *dhvanau*—in the sound; *manaḥ*—the heart; *sakhi*—O friend; *manak*—slightly; *api*—even; *tyajati*—abandons; *vaḥ*—of us; *na*—not; *dhairyam*—peaceful composure; *yathā*—just as; *iti*—thus; *sarvaḥ*—all; *kalpa-drumama*—to the kalpa-druma tree; *anusaranti*—go.

Kundalatā: (With a joking smile) Because I am so compassionate, generous, and pure-hearted, I shall now give you hundred of blessings. I bless you that your vow of chastity will forever remain unbroken, and that even if your ears are filled with the sweetness of Kṛṣṇa's flute-music, Your heart will never lose its peacefulness!

(They all go to the kalpa-druma tree.)

(praviśya) kṛṣṇaḥ:
sāci-locana-taraṅgita-bhaṅgi-
vāguram iha vitatya mṛgakṣi
rādhikeyam adhika-svara-bhaṅgaṁ
drāg babandha mama citta-kuraṅgam

praviśya—enters; *kṛṣṇaḥ*—Kṛṣṇa; *saci*—crooked; *locana*—of eyes; *taraṅgita-bhaṅgi*—movements; *vaguram*—the net; *iha*—here; *vitatya*—spreading; *mṛga*—doe; *akṣi*—eyed; *rādhikā*—Rādhā; *iyam*—She; *adhika*—great; *svara*—sound; *bhaṅgam*—moving; *drak*—at once; *babandha*—bound; *mama*—My; *citta*—of the heart; *kuraṅgam*—the deer.

Kṛṣṇa: (Enters) Spreading the hunter's net with the restless movements of Her sidelong glances and singing enticing music in the form of wonderful sounds of Her ankle-bells, doe-eyed Rādhā has trapped the deer of My heart!

rādhā (apavarya) kundalade pekkha sohaggaṁ guñjāvali-e

apavarya—secretly; *kundalade*—O Kundalatā; *pekkha*—look; *sohaggam*—the good fortune; *guñjavali-e*—of the guñja-necklace.

Rādhā: (whispers) Kundalatā, look at the good fortune of Kṛṣṇa's guñja necklace!

(iti sanskṛtena)
kaṭhorāṅgī kāmaṁ jagati viditā nīrasatayā
nigūḍhāntaś chidrā tvam ati-malinā cāsi vadane
tathāpy uccair guñjāvalī viharase vakṣasi harer
janānāṁ doṣaṁ vā na hi kam anurāgaḥ sthagayati

iti—thus; *sanskṛtena*—in Sanskrit; *kaṭhora*—hard; *aṅgi*—with limbs; *kāmam*—although; *jagati*—in the world; *vidita*—is known; *nirasataya*—with dryness and tastelessness; *nigudha*—hidden; *antaḥ*—within; *chidra*—fault; *ati*—intense; *malina*—blackness; *ca*—also; *asi*—you are; *vadane*—in the face; *tathā api*—still; *uccaiḥ*—greatly; *guñja*—of guñja; *avali*—O necklace; *viharase*—you enjoy pastimes; *vakṣasi*—on the chest; *hareḥ*—of Hari; *jananam*—of people; *dosam*—fault; *va*—or; *na*—not; *hi*—indeed; *kam*—what?; *anuragaḥ*—love; *sthagayati*—covers.

O guñja-necklace, although you are known to be very hard, although dryness and tastelessness are hidden within you, and although your face bears the fault of blackness, still you enjoy pastimes on the chest of Hari. What fault will love not cover?

kundalatā: (nīcaiḥ) rāhe tuha kaḍhora-thāna-maṇi-viṇiddhuda-e eda-e kudo ettha thari-aṁ varagi-e.

nicaiḥ—in a low voice; *rāhe*—O Rādhā; *tuha*—of You; *kadhora*—hard; *thana*—of the breasts; *maṇi*—jewel; *viniddhuda-e*—divided; *eda-e*—of this; *kudo*—where?; *ettha*—here; *thari-am*—hardness; *varagi-e*—unfortunate.

Kundalatā: (In a low voice) Rādhā, where is there hardness like that of the two hard jewels of Your unfortunate breasts?

(nepathye)
danuja-damana-vakṣaḥ-puṣkare cāru-tārā
jayati jagad-apūrvā kāpi rādhābhidhānā
yad iyam apaharanti tatra nakṣatra-mālām
api tirayati dhāmnā sad-guṇau puṣpavantau

nepathye—from behind the scenes; *danuja*—the demons; *damana*—subduing; *vakṣaḥ*—of the chest; *puskare*—in the sky; *cāru*—beautiful; *tara*—to the star; *jayati*—all glories; *jagat*—in this world; *apūrva*—unprecedented; *ka api-a*—certain; *rādhā*—Rādhā; *abhidhana*—with the name; *yat*—because; *iyam*—She; *apaharanti*—defeating; *tatra*—here; *nakṣatra*—of constellations; *malam*—the garland; *api*—also; *tirayati*—eclipses; *dhamna*—with it's effulgence; *sat*—with good; *guṇau*—qualities; *puṣpavantau*—the sun and moon.

A voice from behind the scenes: All glories to the unprecedented beautiful star named Rādhā, who shines in the sky of the chest of Kṛṣṇa, the crusher of demons, defeats the garland of other constellations, and eclipses the splendid sun and moon with her effulgence!

kundalatā: (nepathyābhimukham alokya) vunde doṇṇaṁ jevva sūra-candanaṁ tirohaṇaṁ bhaṇanti tumaṁ tarā-e mahappe anahinnāsi. jaṁ parahuda-sūra-lakkhassa candā-ali-ṇādhassa hi ubari ima-e porisaṁ phuḍaṁ lakkhi-adi.

nepathya—behind the scenes; *abhimukham*—facing; *alokya*—looks; *vunde*—O Vṛndā; *donnam*—the pair; *jevva*—certainly; *sura*—of the sun; *candanam*—and moon; *tirohanam*—eclipse; *bhananti*—describing; *tumam*—you; *tara-e*—of the stars; *mahappe*—in the glories; *anahinnasi*—you remain ignorant; *jam*—because; *parahuda*—defeated; *sura*—of the sun; *lakkṣhassa*—millions; *canda-ali*—of many moons; *nadhassa*—of the lord; *bi*—even; *ubari*—above; *ima-e*—of Her; *porisam*—prowess; *phudam*—manifested; *lakkhi-adi*—is seen.

Kundalatā: (Looks behind the scenes) O Vṛndā, because you describe the eclipse of the sun and moon in this way, you do not know the real glory of this star, which is more powerful than even

Kṛṣṇa, who is the master of many moons[16] and has defeated millions of suns!

sakhyau: kuḍile alī-aṁ hasanti kiṁ tti pi-a-sahīṁ lajjavesi.

sakhyau—two gopī-friends; *kudile*—O tricky girl; *ali-am*—unpleasing; *hanasti*—smiling and laughing; *kim*—why?; *tti*—thus; *pi-a*—dear; *sahim*—gopī-friend; *lajjavesi*—you embarrass.

Two gopī-friends: O tricky girl, your smiling and laughter are inappropriate! Why do you embarrass your dear sakhi Rādhā?

kundalatā: (sanskṛtena)
trapāṁ tyaja kuḍungakaṁ praviśa santu te maṅgalāny
anaṅga-samayāṅgane parama-samyugīnā bhava
vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī
puraḥ sakhi mura-dviṣaḥ sahacarībhir udgīyatām

sanskṛtena—in Sanskrit; *trapam*—shyness; *tyaja*—abandon; *kudungakam*—the grove; *praviśa*—enter; *santu*—let there be; *te*—of You; *maṅgalani*—auspiciousness; *anaṅga*—of Kāmadeva ; *samaya*—of the battle; *aṅgane*—in the courtyard; *parama*—supreme; *samyugina*—locked in battle; *bhava*—become; *vivastat*—of the sun; *udaye*—in the rising; *bhavat*—of You; *vijaya*—of victory; *kirti*—of the glorification; *gatha*—of songs; *avali*—a host; *puraḥ*—in the presence; *sakhi*—O friend; *mura*—of the Mura demon; *dvisaḥ*—of the enemy; *sahacaribhiḥ*—by Your friends; *udgiyatam*—is sung.

Kundalatā: O sakhi, abandon this shyness and enter the forest-grove. All auspiciousness to You! Fight in Kāmadeva's battlefield, and when the sun rises Your sakhis will sing the glories of Your victory in the presence of Kṛṣṇa.

kṛṣṇaḥ: (smitaṁ kṛtvā)
antas tarṣaṁ jagati tṛṣitaiḥ kāmam ācamyamānaḥ
śaityādhāraḥ su-madhura-raso vicchinaty eva sarvaḥ
keyaṁ rādhā-vadana-śaśinaḥ kānti-pīyūṣa-dhārā
yā bhūyiṣṭhaṁ prathayati muhuḥ pīyamānāpi tṛṣṇām

[16] Kundalatā has slipped Candrāvalī's name (candā-alī) into her words.

smitan—a smile; *kṛtva*—doing; *antaḥ*—within; *tarsam*—thirst; *jagati*—in the world; *tṛṣitaiḥ*—by the thirsty; *kāmam*—to their hearts content; *acamyamanaḥ*—drunk; *saitya*—of coolness; *adharaḥ*—the abode; *su*—very; *madhura*—sweet; *rasaḥ*—nectar; *vicchinati*—breaks; *eva*—certainly; *sarvaḥ*—all; *ka*—what?; *iyam*—this; *rādhā*—of Rādhā; *vadana*—of the face; *śaśinaḥ*—of the moon; *kānti*—of beauty; *piyusa*—of nectar; *dharaḥ*—the flood; *ya*—which; *bhūyiṣṭham*—the greatest; *prathayati*—manifests; *muhuḥ*—at every moment; *piyamana*—being srunk; *api*—even; *tṛṣṇam*—thirst.

Kṛṣṇa: (Smiles) In this world when thirsty people drink a cool sweet nectar all their thirst becomes vanquished. What is this flood of nectar beauty flowing from the moon of Rādhā's face? When one drinks this nectar his thirst only increases at every moment!

rādhā: (apavarya sanskṛtena)
calākṣi guru-lokataḥ sphurati tāvad antar-bhayaṁ
kula-sthitir alaṁ ca me manasi tāvad unmīlati
calan-makara-kuṇḍala-sphurita-phulla-gaṇḍa-sthalaṁ
na yāvad aparokṣatām idam upaiti vaktrāmbujam

apavarya—hiding; *sanskṛtena*—in Sanskrit; *cala-akṣi*—O restless eyed girl; *guru*—of Your superiors; *lokataḥ*—from the gaze; *sphurati*—is manifested; *tavat*—then; *antaḥ*—in the heart; *bhayam*—fear; *kula*—of the family; *sthitiḥ*—the respectable situation; *alam*—greatly; *ca*—also; *me*—of Me; *manasi*—in the heart; *tavat*—then; *unmilati*—opens; *calat*—moving; *makara*—shark-shaped; *kundala*—earrings; *sphurita*—manifested; *phulla*—blossoming; *ganda*—cheekṣ; *sthalam*—place; *na*—not; *yavat*—when; *aparokṣatam*—invisibility; *idam*—this; *upaiti*—attains; *vaktra*—of the face; *ambujam*—lotus flower.

Rādhā: (Aside) O restless-eyed girl, as long as Kṛṣṇa's lotus face, with it's blossoming cheeks decorated with swinging makara earrings, is not far away from My eyes, in My heart I am afraid of My superiors, and in My mind rises concern for the good reputation of My family!

kundalatā: sundara ettha ra-aṇa-sihāsane rāhi-āṁ ārohehi. (kṛṣṇas tathā karoti.)

sundara—O handsome Kṛṣṇa; *ettha*—here; *ra-ana*—jewelled; *sihasane*—on the throne; *rāhi-am*—Rādhā; *arohehi*—cause to sit; *kṛṣṇaḥ*—Kṛṣṇa; *tathā*—in that way; *karoti*—does.

Kundalatā: O handsome Kṛṣṇa, please install Rādhā on this jewelled throne. (Kṛṣṇa does that.)

lalitā: halā takkissadi jaṇo. ta tthamhehi śaṅkhacūḍa ra-am.

hala—Oh!; *takkissadi*—will guess; *jano*—a person; *ta*—that; *tthamhehi*—stop; *śaṅkhacūḍa*—of the conchshell braceletes; *ravam*—the sound.

Lalitā: Stop the tinkling of the conchshell bracelets! Someone may guess that we are here.

(praviśya) śaṅkhacūḍa: (latāntare sthitvā) go-a-uddhaṇa-vaṇṇida-lakkhaṇa kumārī esā ra-aṇa-sihāsane reha-i. ta osaraṁ jaṇi-a appano kammaṁ anucitthisam.

praviśya—enters; *lata*—creepers; *antare*—within; *sthitva*—staying; *go-a-udhana*—by Govardhana Malla; *vannida*—described; *lakkhana*—characteristics; *kumārī*—girl; *esa*—this; *ra-a*—jewelled; *sihasane*—on the throne; *reha-i*—is manifested; *ta*—therefore; *osaram*—the opportunity; *jani-a*—undertanding; *appano*—of the self; *kammam*—activity; *anucitthisam*—I shall do.

Śaṅkhacuḍa: (Enters and hides among the vines.) This girl on the jewelled throne looks like the girl described by Govardhana Malla. I know that now is my chance. Now I will do my work. (He stands in the forest-grove.)

kṛṣṇaḥ: priye kṣaṇaṁ alaṅkriyatāṁ mad-uru-garutmatā-pīṭham.

priye—beloved; *kṣaṇam*—for a moment; *alaṅkriyatam*—may be decorated; *mat*—My; *uru*—broad; *garutmata*—sapphire; *pitham*—throne.

Kṛṣṇa: Beloved, please decorate the sapphire throne of My chest for a moment!

rādhā: go-ula-ju-a-rā-a tumha-disaṇaṁ purisuttamāṇaṁ ṇa juṭṭaṁ kula-bali-aṇaṁ dhamma-viddhaṁsanam.

go-ula—of Gokula; *ju-a*—young; *ra-a*—O king; *tumha-disanam*—like You; *purisuttamanam*—best of men; *na*—not; *juttam*—proper; *kula*—respectable; *bali-anam*—of girls; *dhamma*—religion; *viddhaṁsanam*—breaking.

Rādhā: O prince of Gokula, this is not proper for respectable girls and for the best of men such as You. This breaks the rules of dharma.

(nepathye) ha ṇattini rāhi-e ciraṁ kahiṁ gadasi.

nepathye—from behind the scenes; *ha*—O; *nattini*—O granddaughter; *rāhi-e*—O Rādhā; *ciram*—for a long time; *kahim*—where? gadasi—have You gone.

A voice from behind the scenes: O grandaughter Rādhā, where have You gone for such a long time?

kṛṣṇaḥ: kundalate katham iyaṁ mukharā vilapati.

kundalate—O Kundalatā; *katham*—what?; *iyam*—this; *mukharā*—Mukharā; *vilapati*—lamenting.

Kṛṣṇa: Kundalatā, why is Mukharā lamenting?

kundalatā: (vihasya) mohana jahiṁ tumha-diso ni-uñja-ṇā-aro līlābaṅgaṁ taraṅgedi. tahiṁ vuddhi-aṇaṁ vilabassa ka kkhu dariddada.

vihasya—laughing; *mohana*—O charming boy; *jahim*—in which; *tumha-diso*—like You; *ni-uñja*—of the forest-groves; *na-aro*—the hero; *līlā*—playful; *abaṅgam*—sidelong glance; *taraṅgedi*—causing waves; *tahim*—in that; *vilabassa*—of the talking; *ka*—what?; *kkhu*—indeed; *dariddada*—indigence.

Kundalatā: (Laughs) O charming boy, of what importance is the complaining of old ladies, to a person like You, an amorous

hero who, enjoying pastimes in the forest bowers, makes waves of playful sidelong glances?

(praviśya) mukharā: (puro rādhā-mādhavau paśyanti svagatam) hā hada-devva ṇaṁ hari-andanaṁ ujjhi-a esā kappalada kīsa tu-e erandaṁ lambhida. (prakāśam) hā vacche imassa jevva lampada-cūḍā-maṇiṇo kila-kuraṅgī samvuttāsi.

praviśya—enters; *puraḥ*—before her; *rādhā-mādhavau*—Rādhā-Mādhava; *paśyanti*—seeing; *svagatam*—to herself; *ha*—Ah!; *ujjhi-a*—defeating; *esa*—this; *kappalada*—kalpa-lata creeper; *kisa*—why; *tu-e*—by you; *erandam*—on a castor-oil plant; *lambhida*—rest; *prakasam*—openly; *ha*—O; *vacche*—child; *imassa*—of this; *jevva*—certainly; *lampada*—of debauchees; *cūḍā-maṇino*—the crest-jewel; *kila-kuraṅgi*—pet-monkey; *asi*—You have.

Mukharā: (Enters and, looking at Rādhā and Mādhava before her, says to herself) Ah! What a great misfortune! Why has this kalpa-latā creeper abandoned a sandal tree to rest on this castor-oil plant? (Openly) My child, You have become a pet-monkey for this crest-jewel of debauchees!

lalitā: (sālīkam) ajje pekkha eso kaṇho mottimaṁ amha-vidambaṇaṁ karodi.

sa—with; *alikam*—a trick; *ajje*—O noble lady; *pekkha*—look!; *eso*—this; *kanho*—Kṛṣṇa; *mottinam*—violently; *amha*—of us; *vidambanam*—mockery; *karodi*—does.

Lalitā: (Playing a trick) Noble lady, look! This Kṛṣṇa is making fun of us!

mukharā: are ra-anārī-a ciṭṭha ciṭṭha.

are—O; *ra-a-nari-a*—debauchee; *cittha*—stop!; *cittha*—stop!;

Mukharā: O debauchee! Stop! Stop!

kṛṣṇaḥ: (svagatam) kaṭhoreyaṁ jaratī. tad ahaṁ antarhito bhaveyam. (iti tathā sthitaḥ.)

svagatam—aside; *kaṭhora*—harsh; *iyam*—this; *jarati*—old lady; *tat*—therefore; *aham*—I; *antarhita*—disappeared; *bhaveyam*—shall become; *iti*—thus; *tathā*—in that way; *sthitaḥ*—situated.

Kṛṣṇa: (Aside) This old lady is very harsh. For this reason I will now hide. (He does that.)

mukharā: (sakrośam) lalide dharehi dharehi ṇaṁ dhuttam-aṁ.

sa—with; *akrośam*—anger; *lalide*—O Lalitā; *dharehi*—chase; *dharehi*—chase; *nam*—this; *dhutta-am*—rascal.

Mukharā: (Angrily) Lalitā, chase Him! Chase this rascal!

lalitā: huṁ enhiṁ kiṁ tti palā-esi.

hum—ah!; *enhim*—now; *kim*—why?; *tti*—in this way; *pala-esi*—You flee.

Lalitā: Ah! Why do You flee?

mukharā: (dhavanti puraḥ kuñjam āsādya sa-tarjanam) diṭṭhi-a laddhosi. re kuruṅga-ali-bhu-aṅga diṭṭhi-a laddhosi.

dhavanti—running; *puraḥ*—ahead; *kuñjam*—the grove; *asadya*—attaining; *sa*—with; *tarjanam*—rebukes; *ditthi-a*—by good fortune; *laddhosi*—You are gotten; *re*—O; *kurunga-ali*—of the does; *bhu-aṅga*—O snake; *ditthi-a*—by good fortune; *laddhosi*—You are gotten.

Mukharā: (Running ahead, she reaches the grove. In a menacing tone she says) O snake that attacks the does, by good luck we have caught You!

kṛṣṇaḥ: (sataṅkam ātma-gatam) hanta ghanāndhakāre katham andha-kalpayāpi jaratyā dṛṣṭo 'smi.

sa—with; *ataṅkam*—fear; *ātma-gatam*—to Himself; *hanta*—indeed; *ghana*—dense; *andhakare*—in the blinding darkness; *katham*—how?; *andha-kalpaya*—by this dim-sighted; *api*—even; *jaratya*—old lady; *dṛṣṭaḥ*—seen; *asmi*—I am.

Kṛṣṇa: (Frightened, He says to Himself) How will this almost-blind old woman see Me in this dense darkness?

(mukharā siraḥ sañcalya sañcalya muhur nibhalayati.)
kṛṣṇaḥ: (svagatam) nūnaṁ ākāśa-kusuma-dṛṣṭir evāsau jaratyāḥ.

mukharā—Mukharā; *siraḥ*—head; *sañcalya sañcalya muhuḥ*—repeatedly turning; *nibhalayati*—looks; *svagatam*—aside; *nunam*—is it not?; *akasa*—in the sky; *kusuma*—of a flower; *dṛṣṭiḥ*—the sight; *eva*—certainly; *asau*—this; *jaratyāḥ*—by the old lady.

(Mukharā repeatedly turns her head, looking everywhere.)
Kṛṣṇa: (Aside) The old lady has seen a flower floating in the sky.

mukharā: ammo timira-puñjo jevva eso. (kṛṣṇah smitaṁ karoti.)

ammo—ah!; *timira*—of darkness; *puñjo*—an abundance; *jevva*—certainly; *eso*—this; *kṛṣṇaḥ*—Kṛṣṇa; *smitam*—a smile; *karoti*—does.

Mukharā: Ah, it is very dark!
(Kṛṣṇa smiles.)

mukharā: (anyato gatvā) huṁ dāṇiṁ jevva laddhosi. (punar nibhalya sa-saṅkam) re dhutta-a vārāha-ṇārasīhādi-bahu-rubosi tti saccaṁ poṇṇamāsī-e kahijjasi. jaṁ imiṇā bhāṇubhāsureṇa bhisaṇa-rubeṇa maṁ bhisa-anto nikkamasi.

anyataḥ—to another place; *gatva*—going; *hum*—aha!; *danim*—now; *jevva*—certainly; *laddhosi*—You are gotten; *punaḥ*—again; *nibhalya*—looking; *sa*—with; *saṅkam*—doubt; *re*—O; *dhutta-a*—rascal; *varaha*—O Varaha; *narasiha*—and Nrsimha; *adi*—beginning with; *bahu*—many; *rubosi*—You have forms; *tti*—thus; *saccam*—truth; *ponnamasi-e*—by Paurṇamāsī; *kahijjasi*—is said; *jam*—because; *imina*—by this; *bhanubha*—as effulgent as the sun; *asureṇa*—by the demon; *bhisana*—frightening; *rubena*—by the form; *mam*—me; *bhisa-anto*—frightening; *nikkāmasi*—You go.

Mukharā: (Going to another place) Aha! Now we have got You! (Looking again she becomes frightened.) O rascal! Paurṇamāsī spoke the truth when she said You could assume many forms like

those of Nṛsiṁha and Varāha! Now You have become this terrifying demon, shining like the sun. This form frightens me!

śaṅkhacūḍa: diṭṭhi-ā mūtti-bhūda-vikkama-cakka-valassa balassa diṭṭhi vañcida. (ity apasarpati.)

ditthi-a—by good fortune; *mutti*—form; *bhuda*—manifested vikkama—of the powerful; *cakkavalassa*—of the multitude; *balassa*—of the boy; *ditthi*—the sight; *vañcida*—is cheated; *iti*—thus; *apasarpati*—slips away.

Śaṅkhacūḍa: By good luck I have escaped the gaze of that boy who is the personification of all powerful heroes. (He slips away.)

sarvāḥ: (samīkṣya sa-trāsam) ajje parittāhi parittāhi.

sarvaḥ—all the gopīs; *samikṣya*—seeing; *sa*—with; *trasam*—fear; *ajje*—O noble lady; *parittahi*—protect; *parittahi*—protect.

All the gopīs: (Seeing the demon, they become frightened) Noble lady, save us! Save us!

mukharā: (sa-roṣam) re sāmalā ṇa juttaṁ kkhu edam.

sa—with; *roṣam*—anger; *re*—O; *samala*—dark-coloured; *na*—not; *juttam*—proper; *kkhu*—indeed; *edam*—this.

Mukharā: (Angrily) O dark-coloured boy, this is not right!

lalitā: hā hada-buddhi-e idisaṁ dāruṇaṁ bi kaṇhaṁ āsaṅkesi.

ha—O; *hada*—destroyed; *buddhi-e*—whose intelligence; *idisam*—like this; *darunam*—fearful demon; *bi*—indeed; *kanham*—Kṛṣṇa; *asaṅkesi*—you think.

Lalitā: O foolish woman! Do you think this terrible demon is Kṛṣṇa?

śaṅkhacūḍa: suhittamassa kaṁsa-bhūba-ino kāman avañjhaṁ kaduṁ naṁ sa-sīhāsanaṁ jevva pomiṇi-aṁ śire ghettuṇa ṇa-issam. (iti tathā kurvan niṣkrāntaḥ.)

suhittamassa—of my friend; *kaṁsa*—Kaṁsa; *bhuba-ino*—King; *kāmam*—the desire; *avañjham*—unfulfilled; *kadum*—to do; *nam*—this girl; *sa-sihasanam*—on a throne; *jevva*—certainly; *pomini-am*—like a lotus flower; *sire*—on the head; *ghettuna*—grabbing; *na-issam*—I shall take; *iti*—thus; *tathā*—in that way; *kurvaḥ*—acting; *niṣkrāntaḥ*—exits.

Śaṅkhacūḍa: Now, in order to fulfill the desire of my dear friend Kaṁsa, I will grab the lotus-like girl sitting on the throne by the hair and drag Her away. (He does it)

sarvaḥ: (sa-vyamoham) hā kaṇha kudosi.

sa—with; *vyamoham*—perplexity; *ha*—O; *kanha*—Kṛṣṇa; *kudosi*—where are You?

All the gopīs: (Perplexed) O Kṛṣṇa, where are You?

kṛṣṇaḥ: (kuñjān niskramya sa-viśādam)
ānītāsi mayā manoratha-śata-vyagreṇa nirbandhataḥ
pūrṇaṁ śārada-pūrnimā-parimalair vṛndātavī-kandaram
sadyaḥ sundari śaṅkhacūḍa-kapaṭa-prāptodayenādhunā

daivenādya virodhinā katham itas tvaṁ hanta dūrī-kṛtā

kuñjat—from the forest-grove; *niskramya*—exiting; *sa*—with; *visadam*—lamentation; *anita*—brought; *asi*—You are; *maya*—by Men; *manoratha*—of desires; *sata*—hundreds; *vyagreṇa*—eager; *nirbandhataḥ*—intently; *purnam*—filled; *sarada*—autumnal; *purnima*—of the full moon; *parimalaiḥ*—with the fragrances; *vṛndā-atavi*—of Vṛndāvana forest; *kandaram*—the interior; *sadyaḥ*—at once; *sundari*—O beautiful one; *śaṅkhacūḍa*—of Śaṅkhacūḍa; *kapata*—by the trick; *prāpta*—obtained; *udayena*—by the arisal; *adhuna*—now; *daivena*—by fate; *adya*—now; *virodhina*—hostile; *katham*—how?; *itaḥ*—from here; *tvam*—You; *hanta*—indeed; *duri-kṛta*—taken far away.

Kṛṣṇa: (Leaves the grove and laments) Eager with hundreds of desires, I brought You to this place in Vṛndāvana forest, filled with the sweet fragrances of this full-moon autumn night. O beautiful one, why has cruel fate, appearing as this tricky demon Śaṅkhacūḍa, now carried You far away?

(iti samrambhena parikraman) ārye mā bhaiṣīḥ. eṣa nedīyān asmi.

iti—thus; *samrabhena*—with anger; *parikraman*—walking about; *arye*—O noble lady; *ma*—do not; *bhaisiḥ*—fear; *esaḥ*—He; *nediyan*—going to rescue; *asmi*—I am.

(Angrily following the demon) Noble lady, don't fear. I will rescue Her!

mukharā: (sāśram) candamuha vijaya-lacchi-e sa-amvarido hohi.

sa—with; *asram*—tears; *candamuha*—O moon-faced one; *vijaya*—of victory; *lacchi-e*—by the opulence; *sa-amvarido*—chosen; *hohi*—may You be.

Mukharā: (With tears) O moon-faced boy, may victory attend You!

kṛṣṇaḥ: (sāṭopam) re re duṣṭa
rādhāparādhini muhus tvayi yan na śāstiṁ
śaknomi kartum akhilaṁ guru eṣa khedaḥ
sarvāṅgineyam abhidhāvati lupta-dharmā
tvaṁ mukti-kāla-rajanī bata kiṁ kariṣye
(iti niṣkrāntaḥ)

sa—with; *atopam*—chivalrous pride; *re*—O; *re*—O; *duṣṭa*—wicked demon; *rādhā*—to Rādhā; *aparadhini*—an offender; *muhuḥ*—repeatedly; *tvayi*—to you; *na*—not; *sastim*—punishment; *saknomi*—I am able; *kartum*—to do; *akhilam*—all; *guruḥ*—heavy; *esaḥ*—this; *khedaḥ*—suffering; *sarva*—all; *aṅgina*—with the body; *iyam*—this; *abhidhavati*—runs; *lupta*—lost; *dharma*—nature; *tvam*—after you; *mukti*—of liberation; *kala*—black; *rajani*—night; *bata*—indeed; *kim*—what?; *kariṣye*—shall you do; *iti*—thus; *niṣkrāntaḥ*—exits.

Kṛṣṇa: (Proudly) O wicked demon offensive to Rādhā, I feel great pain because I cannot spend eternity torturing you! The wicked black night of death now chases you, covering you with all it's limbs. What will you do? (He exits.)

kundalatā: lalide pekkha pekkha eso hadaso rāhi-aṁ ujjhi-a kaṇhena joddhuṁ vikkamedi.

lalide—O Lalitā; *pekkha*—look!; *pekkha*—look!; *eso*—He; *hada*—lost; *aso*—hope; *rāhi-am*—Rādhā; *ujjhi-a*—abandoning; *kanhena*—with Kṛṣṇa; *joddhum*—to fight; *vikkamedi*—goes.

Kundalatā: Lalitā! Look! Look! Śaṅkhacuḍa has abandoned Rādhā, and now he is going to fight with Kṛṣṇa!

(nepathye)
sthūlas tāla-bhujonnatir giri-taṭī-vakṣāḥ kva yakṣādhamaḥ
kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ
nāsty anyaḥ sahakārita-patur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdṛg adya tapasāṁ pākas tavonmīlati
(sarvā samākarṇya vyāmohaṁ naṭayanti.)

nepathye—from behind the scenes; *sthulaḥ*—large; *tala*—palm tree; *bhuja*—arms; *unnatiḥ*—raised; *giri*—of a mountain; *tati*—the slope; *vakṣaḥ*—whose chest; *kva*—where?; *yakṣa*—of Yakṣas; *adhamaḥ*—the lowest; *kva*—where? ayam—He; *bala*—baby; *tamala*—of a tamala tree; *kandala*—sprout; *mrduḥ*—delicate; *kandarpa*—as Kāmadeva ; *kantaḥ*—handsome; *sisuḥ*—child; *na*—not; *asti*—is; *anyaḥ*—someone else; *sahakarita*—at assisting; *patuḥ*—expert; *iha*—here; *prani*—friend; *na*—not; *janimahe*—we know; *ha*—O; *gostha*—of Vraja; *iśvari*—O queen (Yasoda); *kidrk*—what kind?; *adya*—now; *tapasam*—of sufferings; *pakaḥ*—complete development; *tava*—of you; *unmilati*—unfolds; *sarva*—all the gopīs; *samakarnya*—hearing; *vyamoham*—perplexity; *natayanti*—represent dramatically.

A voice from behind the scenes: What is child Kṛṣṇa, as handsome as Kāmadeva and delicate as a new sprout on a tamāla tree, in comparison to this degraded yakṣa giant, whose arms are like palm trees and whose chest is like a mountainside? Alas! Kṛṣṇa does not even have an expert friend to help Him! O Yaśodā, we cannot know how you must be suffering now!
(Hearing this, everyone is overcome with grief.)

(praviśyapati-kṣepena paurṇamāsī)
paurṇamāsī: putri lalite mā vyathiṣṭhāḥ. kṣipraṁ khala-sphuliṅgam etaṁ labdha-nirvāṇaṁ jānīhi.

praviśya—entering; *apati*—the curtain; *kṣepena*—throwing aside; *paurṇamāsī*—Paurṇamāsī; *putri*—daughter; *lalite*—Lalitā; *ma*—do not; *vyathiṣṭhaḥ*—be distressed; *kṣipram*—quickly; *khala*—demon; *visphulingam*—spark; *etam*—this; *labdha*—attained; *nirvanam*—extinction; *janihi*—please know.

(Paurṇamāsī hurriedly enters.)

Paurṇamāsī: Daughter Lalitā, don't be unhappy. Know that this demon is a spark soon to be extinguished.

(nepathye)
dor-daṇḍāṭopa-bhaṅgī-vikaṭa-ripu-vapur-ghaṭṭana-dardurūḍhaḥ
krīḍann uddaṇḍa-dāṁstrāṅkura-kuṭila-taṭoccaṇḍa-tuṇḍāntarasya
divyac-caṇḍāṁsu-bimba-pratibhaṭam aṭavī-maṇḍale daṇḍa-koṭyā
vyākarṣan piñcha-cūḍo harati mukuṭataḥ śaṅkhacūḍasya ratnam

nepathye—from behind the scenes; *doh-danda*—of the arms; *atopa*—of chivalrous pride; *bhaṅgi*—waves; *vikata*—hideous; *ripu*—of the enemy; *vapuḥ*—of the form; *ghattana*—attacking; *dardurudhaḥ*—insurmountable; *kridan*—enjoying transcendental pastimes; *uddanda*—fierce; *daṁstra*—teeth; *aṅkura*—sprouted; *kutila*—crooked; *tata*—surface; *uccanda*—fearsome; *tunda*—mouth; *antarasya*—within; *divyat*—shining; *camdaṁsu*—sun; *bimba*—disc; *pratibhatam*—effulgence; *atavi*—of the forest; *maṇḍale*—in the circle; *danda*—of blows; *kotya*—with millions; *vyakarṣaṇ*—pulling; *piñcha-cūḍāḥ*—Kṛṣṇa, who wears a peacock-feather crown; *harati*—takes; *mukutataḥ*—from the crown; *śaṅkhacūḍasya*—of Śaṅkhacuḍa; *ratnam*—the jewel.

A voice from behid the scenes: With the chivalrous strength of His arms, powerful Kṛṣṇa proudly attacked the terrible demon Śaṅkhacūḍa, who had fearsome curling fangs in his horrible mouth. In the middle of the forest Kṛṣṇa, who wears a peacock-feather in His hair, struck Śaṅkhacūḍa with millions of blows, killed him, and took from his crown a jewel as effulgent as the sun.

paurṇamāsī: diṣṭyā ratnākṛṣṭi-miṣād ayam ākṛṣṭa-jīvo vyadhāyi. tenādya vṛndāṭavī-jambukānāṁ paraṇotsavāya sampatsyate. (punar nirūpya sa-harṣam) paśyata paśyata vicyuta-rakṣo 'yaṁ yakṣo bhaṅgam aṅgī-cakāra.

diṣṭya—by good fortune; *ratna*—of the jewel; *ākṛṣṭi*—pulling; *misat*—on the pretext; *ayam*—He; *ākṛṣṭa*—pulled out; *jīvaḥ*—the life-force; *vyadhayi*—did; *tena*—by this; *adya*—now; *vṛndā-atavi*—in Vṛndāvana forest; *jambukanam*—of the jackals; *paraṇa*—of breaking a fast; *utsavaya*—for a festival; *sampatsyate*—will be; *punaḥ*—again; *nirūpya*—looking; *sa*—with; *harṣam*—delight; *paśyata*—look!; *paśyata*—look!; *vicyuta*—fallen; *rakṣaḥ*—demon; *ayam*—this; *yakṣaḥ*—yakṣa; *bhaṅgam*—death; *aṅgi-cakara*—has accepted.

Paurṇamāsī: On the pretext of taking away the jewel, Kṛṣṇa is fortunately took Śaṅkhacūḍa's life. Today there will certainly be a great feast for the fasting jackals of Vṛndāvana forest. (Looking again, she becomes delighted) Look! Look! The yakṣa demon has fallen and accepted his death!

(punar nepathye)
muṣṭinā jhaṭiti puṇyajano 'yaṁ
hanta pāpa-viniveśita-cetāḥ
puṇḍarīka-nayanena sa-khelaṁ
daṇḍitaḥ sakala-jīvita-vittam

punaḥ—again; *nepathye*—from behind the scenes; *muṣṭina*—with His fist; *jhatiti*—at once; *punyajanaḥ*—yakṣa; *ayam*—this; *hanta*—indeed; *papa*—by sins; *vinivesita*—entered; *cetaḥ*—whose heart; *pundarika-nayanena*—by Kṛṣṇa, who has lotus-eyes; *sa*—with; *khelam*—playfulness; *danditaḥ*—struck; *sakala*—all; *jīvita*—of the life; *vittam*—the treasure.

Again, a voice from behind the scenes: With His fist, lotus-eyed Kṛṣṇa playfully struck the sinful-hearted yakṣa and forcibly took from him the treasure of his life-breath.

paurṇamāsī: (puro dṛṣṭva sānandam)
vikaṭa-samara-dhāṭī-dhṛṣṭatā-dhvaṁsitārir
viluṭhad-amala-cūḍās caṇḍimādambareṇa
kṛta-kusuma-visargaiḥ svargibhiḥ ślāghyamāno
madhuripur ayam akṣṇor modam āviṣkaroti

puraḥ—ahead; *dṛṣṭva*—looking; *sa*—with; *ānandam*—bliss; *vikata*—terrible; *samara*—battle; *dhati*—in the attack; *dhrstata*—

chivalrous power; *dhvaṁsita*—destroyed; *ariḥ*—of the enemy; *viluthat*—taking; *amala*—the splendid; *cūḍāḥ*—crown; *candima-adambareṇa*—with ferocity; *kṛta*—done; *kusuma*—of flowers; *visargaiḥ*—with showers; *svargibhiḥ*—by the residents of the upper planetary systems; *slaghyamanaḥ*—glorified; *madhu-ripuḥ*—Kṛṣṇa, the enemy of the Madhu demon; *ayam*—He; *akṣnoḥ*—of the eyes; *mudam*—delight; *aviskaroti*—does.

Paurṇamāsī: (Looking ahead, she becomes blissful) Kṛṣṇa, who feroiciously attacked the demon and angrily threw its crown to the ground, and who was praised by demigods showering flowers, delights our eyes!

viśākhā: bha-avadi pekkha su-gahida-ṇamaṁ ramaṁ agge kadu-a savve saha-ara sama-ada.

bha-avadi—O noble lady; *pekkha*—look!; *su-gahida*—called; *namam*—names; *ramam*—Balarama; *agge*—before; *kadu-a*—having sons; *savve*—all; *saha-ara*—friends; *sama-ada*—have assembled.

Viśākhā: Noble lady, look! Balarāma and all of Kṛṣṇa's cowherd boy friends have come.

paurṇamāsī: puruṣottamena datto 'yaṁ rāmāya ramaṇiyo maṇīndraḥ.

purusa—of persons; *uttamena*—by the supreme; *dattaḥ*—given; *ayam*—this; *ramaya*—to Balarama; *ramaṇiyaḥ*—beautiful; *maṇi*—of jewels; *indraḥ*—the monarch.

Paurṇamāsī: Kṛṣṇa, the best of all persons, has now given the king of all beautiful jewels to Balarāma.

lalitā: pekkha va-assa-ulaṁ paṭṭhavi-a ekkho jevva māhavo rāhi-āṁ anusappadi.

pekkha—look!; *va-assa*—of friends; *ulam*—the multitude; *patthavi-a*—dismissing; *ekko*—alone; *jevva*—certainly; *mahavo*—Mādhava; *rāhi-am*—Rādhā; *anusappadi*—approaches.

Lalitā: Look! After sending His friends away, Mādhava approaches Rādhā.

paurṇamāsī: paśya paśya
bhaya-bādhita-rādhikopagūḍhaḥ
pracalāgra-pracalāka-cāru-cūḍāḥ
vadanollāsita-śramāmbu-vṛndāḥ
sa-vidhaṁ sundari vindate mukundaḥ

paśya—look!; *paśya*—look!; *bhaya*—by fear; *badhita*—checked; *rādhikā*—by Rādhā; *upagudhaḥ*—embraced; *pracala*—trembling; *agra*—on the top; *pracalaka*—peacock feather; *cāru*—beautiful; *cūḍāḥ*—crown; *vadana*—face; *ullasita*—splendid; *sramambu*—of perspiration; *vṛndāḥ*—with an abundance; *sa-vidham*—in that way; *sundari*—O beautiful girl; *vindate*—finds; *mukundaḥ*—Mukunda.

Paurṇamāsī: O beautiful girl, look! Look! His face glistening with perspiration and peacock feather on the top of His crown trembling, Mukunda is now embraced by a frightened Rādhā.

(praviśya yathā-nirdiṣṭaḥ kṛṣṇaḥ)
hā netra-nindita-kalindasutāravinda
govinda gokula-purandara-nandanādya
māṁ rakṣa rakṣa taraseti kṛtārta-nādāṁ
rādhām adhīra-nayanāṁ na hi vismarāmi

praviśya—entering; *yathā*—as; *nirdiṣṭaḥ*—indicated; *kṛṣṇaḥ*—Kṛṣṇa; *ha*—O; *netra*—by the eyes; *nindita*—rebuked; *kalinda-suta*—of the Yamuna River; *aravinda*—the lotus flowers; *govinda*—O Govinda; *gokula*—of Gokula; *purandara*—of the kind; *nandana*—O son; *adya*—now; *mam*—Me; *rakṣa*—please protect; *rakṣa*—please protect; *tarasa*—at once; *iti*—thus; *kṛta*—done; *arta*—of distress; *nadam*—calls; *rādhām*—Rādhā; *adhira*—restless; *nayanam*—whose eyes; *na*—not; *hi*—indeed; *vismarami*—I shall forget.

Kṛṣṇa: (Enters as described) With restless eyes, a trembling Rādhā called out in distress, "O Govinda! O prince of Gokula, whose eyes rebuke the lotus flowers in the Yamunā, please protect Me! Please protect Me!" I shall never forget Her at that moment!

paurṇamāsī: (parikramya) yaśodā-mātar utthāta-cintā-śalyāsmi kṛtā. (iti sa-rādhāṁ mādhavam āliṅgati.)

parikramya—walking about; *yasoda*—Yasoda; *mataḥ*—mother; *utthata*—lifted; *cinta*—of anxiety; *salya*—the arrow; *asmi*—I am; *kṛta*—done; *iti*—thus; *sa*—with; *rādhām*—Rādhā; *mādhavam*—Mādhava; *āliṅgati*—embraces.

Paurṇamāsī: (Walking) O son of Yaśodā! You have now removed the arrow of sufferings from My heart! (She embraces Rādhā and Mādhava.)

mukharā: (pāṇibhyāṁ hariṁ nirmañchya) vīra arāhi-a de rāhi-a diṭṭhi-ā rakkhida.

panibhyam—with both hands; *harim*—Hari; *nirmacchya*—worshipping; *vira*—O hero; *arāhi-a*—pleasing; *de*—by You; *rāhi-a*—Rādhā; *ditthi-a*—by good fortune; *rakkhida*—protected.

Mukharā: (With both hands wiping the perspiration from Hari's face) By the will of providence, O hero, You have protected beautiful Rādhā!

(praviśya) madhumaṅgalaḥ: pi-a-va-assa eso maṇindo rameṇa rāhi-ā-e diṇṇo.

praviśya—entering; *pi-a*—dear; *va-assa*—O friend; *eso*—this; *maṇindo*—regal jewel; *ramena*—by Balarama; *rāhi-a-e*—to Rādhā; *dinno*—is given.

Madhumaṅgala: (Enters) O dear friend, Balarāma has now given this king of jewels to Rādhā.

kṛṣṇaḥ: kaustubhasya kuṭumbhaṁ maṇīnāṁ gramaṇīr ayaṁ rādhā-graiveyakam arhati.

kaustubhasya—of the Kausthuba jewel; *kutumbham*—relative; *maṇīnām*—of jewells; *gramaṇiḥ*—the best; *ayam*—this; *rādhā*—of Rādhā; *gravi-graiveyakam*—the necklace; *arhati*—deserves.

Kṛṣṇa: It is a relative of My Kaustubha jewel and is the best of gems. It deserves to be in Rādhā's necklace.

lalitā: jadhā disadi bhavaṁ.

jadha—as; *disadi*—indicate; *bhavam*—You.

Lalitā: It will be done as You have said.

kṛṣṇaḥ: tad āgacchata duṣṭa-vijayenānumā pitarāv ānandayāma.
(iti niṣkrāntaḥ)
(iti niṣkrāntāḥ sarve)

tat—therefore; *agacchata*—come; *duṣṭa*—of the demon; *vijayena*—victory; *amuna*—with this; *pitarau*—My parents; *ānandayama*—let us delight; *iti*—thus; *niṣkrāntaḥ*—exits; *iti*—thus; *niṣkrāntāḥ*—exit; *sarve*—all.

Kṛṣṇa: Come, let us please My parents with the news of this victory over a demon.
(He exits.)
(All exit.)

The Sufferings of Rādhā

(tataḥ praviśati vṛndayā saha saṅkathayanti paurṇamāsī.)
paurṇamāsī: hanta katham upakrānto 'yam antimas tāmasī-muhūrtaḥ. paśya paśya—
dūrāt kharāṁsu-sarabhasya parisphuranti
visphūrjitair udaya-śaila-taṭiṁ vilokya
trāsād asau viśati candana-piṇḍa-pāṇḍur
aṣṭācalaṁ mṛga-kalāṅka-mṛgādhirājaḥ

tataḥ—then; *praviśati*—enters; *vṛndāya*—Vṛndā; *saha*—with; *śaṅkathayanti*—conversing; *paurṇamāsī*—Paurṇamāsī; *hanta*—indeed; *katham*—whether?; *upakrantaḥ*—approached; *ayam*—this; *antimaḥ*—the end; *tamasi*—of darkness; *muhurtaḥ*—the time; *paśya*—look!; *paśya*—look!; *dūrāt*—from far away; *kharaṁsu*—of the sun; *sarabhasya*—of the *sarabha* beast; *parisphuranti*—manifesting; *visphūrjitaiḥ*—with effulgence; *udaya-śaila-taṭim*—the eastern horizon; *vilokya*—seeing; *trāsāt*—out of fear; *asau*—he; *viśati*—enters; *candana*—of sandalwood paste; *piṇḍa*—a ball; *pāṇḍuḥ*—as golden; *asta-acalam*—the western horizon; *mṛga-kalaṅka*—the moon; *mṛga-adhirajaḥ*—the lion.

(Conversing with Vṛndā, Paurṇamāsī enters.)
Paurṇamāsī: Ah! The darkness of night is now ending. Look! Look! Frightened by seeing the effulgent śarabha beast of the sun glowing on the eastern horizon, the lion of the moon, like a golden sandalwood ball, now runs to hide beneath the western horizon.[17]

vṛndā: bhagavati mathyamānasyeva mahāmbhonidher gambhīraṁ kam api kolāhala-samrambham ākarṇya sambhrameṇāgatāsmi. tat kathyatāṁ kim etad iti.

bhagavati—O noble lady; *mathyamanasya*—being churned; *iva*—like; *mahā*—great; *ambhonidheḥ*—of the ocean; *gabhiram*—the depth; *kam api*—something; *kolahala*—of a tumultuous sound;

[17] The śarabha beast had four heads, eight eyes, and eight legs, and was so gigantic it would devour elephants in a single gulp.

samrambham—beginning; *ākarṇya*—hearing; *sambhramena*—with haste; *agata*—arrived; *asmi*—I am; *tat*—that; *kathyatām*—should be said; *kim*—what?; *etat*—this; *iti*—thus.

Vṛndā: I heard a great sound like the roaring from the depths of an agitated ocean, and so I have quickly come here. Please tell me, what is it?

paurṇamāsī: putri vṛnde nedaṁ ca te karṇayoḥ prāṅganaṁ adhirūḍham.

putri—O daughter; *vṛnde*—Vṛndā; *na*—not; *idam*—this; *ca*—and; *te*—of you; *karṇayoḥ*—of the ears; *praṅganam*—in the courtyard; *adhirudham*—entered.

Paurṇamāsī: Daughter Vṛndā, it hasn't entered the courtyard of your ears?

vṛndā: bhagavati kiṁ tan nāma.

bhagavati—O noble lady; *kim*—what?; *tat*—that; *nama*—indeed.

Vṛndā: Noble lady, what is it?

paurṇamāsī: valīvarda-dānava-mardana-vardhita-roṣa-parvataṁ pūrve-dyur apūrva-vikrameṇa keśinam utpatya goṣṭham adhitiṣṭhati śikhaṇḍavatāṁse kaṁsenānuśiṣṭaḥ sa khalu gaṇḍineyo nandasya mandiraṁ āsedivān. sa ca rājopajīvī rājīva-bandhau pūrva-parvatam adhirūḍhe sa-pūrvajaṁ pūrva-devariṁ puraṁ neṣyati.

valivarda—Aristasura; *danava*—the demon; *mardana*—the killing; *vardhita*—increased; *rosa*—of anger; *parvatam*—the mountain; *pūrve*—of the previous; *dyuḥ*—day; *apūrva*—unprecedented; *vikramena*—with prowess; *krsinam*—Kesi; *utpatya*—uprooting; *goṣṭham-adhitiṣṭhati*—enters; *sikhanda-avatmse*—when Kṛṣṇa who wears a peacock-feather crown; *kaṁsena*—by Kaṁsa; *anusistaḥ*—ordered; *saḥ*—he; *khalu*—indeed; *gandineyaḥ*—Akrūra, the son of Gandinī-devī; *nandasya*—of Nanda; *mandiram*—to the home; *asidevan*—went; *saḥ*—he; *ca*—and; *raja*—of the king; *upajivi*—the messenger; *rajiva-bandhau*—when the sun; *pūrva-parvatam*—to the eastern horizon; *adhirudhe*—ascended; *sa*—with; *pūrvajam*—His elder brother Balarama; *pūrva-deva*—of the

great demigods; *arim*—to enemy (Kaṁsa); *puram*—to the city; *nesyati*—will bring.

Paurṇamāsī: Yesterday, when peacock-feather-crowned Kṛṣṇa returned to Vraja village after with unprecedented strength killing Keśī who became a mountain of anger when Ariṣṭāsura was killed, Akrūra, who had been sent by king Kaṁsa, arrived at the palace of Nanda Mahārāja. Tomorrow morning, when the sun rises on the eastern horizon, he will take Kṛṣṇa and Balarāma to Mathurā, the capitol of Kaṁsa, the great enemy of the demigods.

vṛndā: (kṣaṇaṁ tūṣṇīṁ sthitvā dīrgham uṣṇaṁ niśvāsya ca sa-vaiklavyam)
vana-bhuvi nava-kuñjaṁ kasya hetor vidhasye
dhṛta-ruci racayiṣyamy atra vā puṣpa-talpam
surabhim asamaye vā vallim utphullayiṣye
yadi nayati mukundaṁ gandineyaḥ puraya

kṣaṇam—for a moment; *tusnim*—silent; *sthiva*—becoming; *dirgham*—with a long; *usnam*—warm; *nisvasya*—sigh; *ca*—also; *sa*—with; *vaikalvyam*—grief; *vana*—of the forest; *bhuvi*—in the land; *nava*—the new; *kuñjam*—grove; *kasya*—for what?; *hetoḥ*—purpose; *vidhasye*—I shall arrange; *dhṛta*—manifested; *ruci*—with beauty; *racayiṣyami*—I shall fashion; *atra*—here; *va*—or; *puṣpa*—of flowers; *talpam*—a bed; *surabhim*—fragrant ; *asamaye*—not in the proper season; *va*—or; *vallim*—the vines; *utphullayiṣye*—I shall cause to blossom; *yadi*—if; *nayati*—brings; *mukundam*—Kṛṣṇa; *gandineyaḥ*—Akrūra, the son of Gandinī-devī; *puraya*—to Mathurā City.

Vṛndā: (Silent for a moment, and then with a long, warm, unhappy sigh) If Akrūra takes Mukunda to Mathurā, then for what purpose shall I beautify the forest-groves? For what reason shall I make a bed of flowers, or make the fragrant vines blossom, even after the blossoming season is past?

paurṇamāsī: (sa-vyatham)
krandantīnāṁ pluta-virutibhir bibhyatīnāṁ vibhāvāt
kupyāntīnām asakṛd asakṛd gandinī-nandanāya
hā dhig daivaṁ kuvalaya-dṛśāṁ jāgratīnāṁ samagrā
vyagrākṣīṇāṁ kṣaṇavad abhitas tāmasīyaṁ vyaraṁsīt

sa—with; *vyatham*—anguish; *krandantinam*—crying; *pluta*—with sustained; *virutibhiḥ*—cries; *bibhyatīnam*—frightened; *vibhavat*—because of ecstatic love; *kupyantinam*—angry; *asakṛt asakṛt*—continually; *gandinī-nandanaya*—at Akrūra, the son of Gandinī; *ha*—alas!; *dhik*—fie!; *daivam*—fate; *kuvalaya-drsam*—of the lotus-eyed gopīs; *jagratinam*—remaining awake; *samagra*—the entire; *vyagra*—frightened and anxious; *akṣinam*—whose eyes; *kṣaṇa*—a moment; *vat*—like; *abhitaḥ*—completely; *tamasi*—night; *iyam*—this; *vyaramsit*—has ended.

Paurṇamāsī: (With anguish) Their lotus eyes filled with anguish, the gopīs have stayed awake the entire night, crying with long wails, frightened because of ecstatic love, and angry at Akrūra. Now that night is over as if it had been only a single moment. Ah, how sad is the gopīs' fate!

vṛndā: (āsram)
labdha-bhrameṇa haratā hari-śarvarīśaṁ
vinyasyatā ca viraha-klama-kālakūṭam
hā gandinī-tanuja-mandara-bhūdhareṇa
vikṣobhitaḥ pṛthula-gokula-sāgaro 'yam

sa—with; *asram*—tears; *labdha*—attained; *bhramena*—a circular motion; *harata*—extracting; *hari*—of Kṛṣṇa; *sarvari-isam*—the moon; *vinyasyata*—placing; *ca*—also; *viraha*—of separation; *klama*—of the distress; *kalakutam*—the kalakuta poison; *ha*—Oh!; *gandinī-tanuja*—of Akrūra, the son of Gandinī-devī; *mandara*—Mandara; *bhūdharena*—by the mountain; *vikṣobhitaḥ*—agitated; *pṛthula*—great; *gokula*—of Gokula; *sagaraḥ*—ocean; *ayam*—this.

Vṛndā: (With tears) Ah! By churning the great ocean of Gokula, the Mandara Mountain of Akrūra has extracted the moon of Kṛṣṇa, and created the kālakūṭa poison of the vrajavāsīs' anguished separation from Him!

paurṇamāsī: vatse tad ito gopendra-gopuraṁ evānusarāvaḥ.
(iti parikramya puraḥ paśyanti sa-bāṣpam)
yatra maṅgala-sampadaṁ na kurute vyagrā tadā tvocitāṁ
vātsalyaupayikaṁ ca nopanayate pātheyaṁ udbhrānta-dhīḥ
dhūlī-jālam asau vilocana-jalair jambālayantī paraṁ
govindaṁ parirabhya nanda-gṛhiṇī nīrandhram ākrandati

vatse—O child; *tat*—therefore; *itaḥ*—from here; *gopa*—of the cowherds; *indra*—of the king; *gopuram*—to the gate; *eva*—certainly; *anusaravaḥ*—let us go; *iti*—thus; *sa*—with; *baspam*—tears; *yatra*—for the journey; *maṅgala-sampadam*—recitation of prayers for good fortune; *na*—does not; *kurute*—do; *vyagra*—agitated; *tada*—then; *tvā*—to you; *ucitam*—proper; *vatsalya*—maternal love; *aupayikam*—appropriate; *ca*—also; *na*—not; *upanayate*—brings; *patheyam*—to the path; *udbhranta*—bewildered; *dhiḥ*—whose intelligence; *dhuli*—of dust; *jalam*—the network; *asau*—she; *vilocana*—from the eyes; *jalaiḥ*—with the water; *jambalayanti*—turning into mud; *param*—after; *govindam*—Kṛṣṇa; *parirabhya*—embracing; *nanda*—of Nanda; *grhinī*—the wife; *nirandhram*—continually; *akrandati*—cries.

Paurṇamāsī: Child, let us go to the gate of the gopa-king Nanda. (Walking, she looks ahead, and then begins to shed tears) Yaśodā is so agitated she forgot to offer suitable prayers for her son's safe journey. She is so perplexed that she forgot to prepare a lunch for Him to take on the road. She simply embraces Him again and again, cries, and muddies the dust on His body with the stream of tears from her eyes!

vṛndā: śaibyāyāḥ sakhī-jalpitaṁ kim ākarṇitam aryayā.

saibyayaḥ—of Śaibya; *sakhi*—by the friend; *jalpitam*—said; *kim*—what?; *ākarṇitam*—is heard; *aryaya*—by the noble lady.

Vṛndā: Did the noble lady hear what Śaibyā said to her friend?

paurṇamāsī: putri kīdṛśam idam.

putri—O daughter; *kidrsam*—like what?; *idam*—this.

Paurṇamāsī: What is it, my daughter?

vṛndā:
na nirghoṣān manye niśamayasi ghoṣasya karuṇān
vimugdhe tvaṁ dadhnām iha yad anubadhnāsi mathanam
japan karṇotsaṅge sakhi kim api dūtaḥ kṣiti-pater
mukundaṁ mandātmā nagara-gamanāya tvarayati

na—not; *nirghosan*—the wailing; *manye*—I think; *nisamayasi*—you hear; *ghosasya*—of Vraja; *karunan*—pathetic; *vimugdhe*—O bewildered girl; *tvam*—you; *dadhnam*—of yogurt; *iha*—here; *yat*—because; *anubadhnasi*—you have become absorbed; *mathanam*—in churning; *japan*—speaking; *karṇa*—of the ear; *utsaṅge*—in the lap; *sakhi*—O friend; *kim api*—something; *dutaḥ*—a messenger; *kṣiti-pateḥ*—of the king; *mukundam*—Kṛṣṇa; *maṇḍa-atma*—wicked; *nagara*—to the city; *gamanaya*—for going; *tvarayati*—hurries.

Vṛndā: She said, "O bewildered girl, I think it is because you are so absorbed in churning yogurt that you do not hear the pathetic wailing of Vraja Village! O sakhi, a wicked messenger of the king is now going to take Mukunda to Mathurā!"

paurṇamāsī: vatse śaibyā-vimohatas tvaṁ viklavā śyāmalā-vilāpenābhijñāsi.

vatse—O child; *saibya*—of Śaibya; *vimohataḥ*—because of the allurement; *tvam*—you; *viklava*—agitated; *syamala*—of Syama; *vilape*—lament; *na*—not; *abhijña*—aware; *asi*—you are.

Paurṇamāsī: Child, because you were agitated by Śaibyā's feelings you could not hear Śyamā's lament.

vṛndā: tathyaṁ bravīṣi. tad etaṁ varṇaya.

tathyam—the truth; *bravisi*—you speak; *tat etam*—that; *varṇaya*—please describe.

Vṛndā: Tell me what Śyāmā said.

paurṇamāsī:
bhānor bimbe tvaritam udaya-prasthataḥ prasthite 'sau
yatrānandī paṭhati muditaḥ syandane gāndineyaḥ
tāvat tūrṇaṁ sphuṭa-khura-puṭaiḥ kṣoṇi-pṛṣṭhaṁ khananto
yāvan nāmī hṛdaya bhavato ghoṭakāḥ sphoṭakāḥ syuḥ

bhanoḥ—of the sun; *bimbe*—in the circle; *tvaritam*—quickly; *udaya*—rising; *prasthataḥ*—from the journey; *prasthite*—situated for the journey; *asau*—He; *yatra*—for the journey; *nandi*—auspicious verses; *pathati*—recites; *muditaḥ*—jubilant; *syandane*—on the chariot;

gandineyaḥ—Akrūra, the son of Gandinī-devī; *tavat*—in that way; *tūrṇam*—at once; *sphuta*—manifested; *khura-putaiḥ*—with hooves; *kṣoni*—of the earth; *prstham*—the back; *khanantaḥ*—digging; *yavat*—in that way; *na*—not; *ami*—these; *hrdaya*—O heart; *bhavataḥ*—of you; *ghotakaḥ*—horses; *sphotakaḥ*—manifested; *syuḥ*—are.

She said, "The sun has now risen and Gandinī's son Akrūra stands on the chariot happily reciting prayers for a safe journey. Ah, when the horses begin to gallop, they will break only the earth with their hooves, but not you, my heart!"

vṛndā: śṛṇuvaḥ kiṁ paridevayati bhadrā.

śṛuvaḥ—let us hear; *kim*—what?; *paridevayati*—laments; *bhadra*—Bhadra.

Vṛndā: How does Bhadrā lament? Let us listen.

(nepathye)
tuvaranto tuha da-ido
sa-aṅga-ṇīdaṁ puro samāruha-i
tahabi na parāṇa-sa-uṇe
hadaṅga-ṇīdaṁ paricca-asi

nepathye—from behind the scenes; *tuvaranto*—hurrying; *tuha*—of you; *da-ido*—the beloved; *sa-aṅga*—the chariot; *nidam*—within; *puro*—in the presence; *samaruha-i*—climbs; *tahabi*—nevertheless; *na*—does not; *hada*—killed; *aṅga*—of the body; *nidam*—the nest; *paricca-asi*—you abandon.

A voice from behind the scenes: O bird of my life-breath, even though in your presence your beloved Kṛṣṇa hastily climbed aboard the chariot, still you refuse to abandon this slain body that has become your nest!

paurṇamāsī: (vāmato dṛṣṭva) vatse mādhavasya mādhyāhnikaṁ dāma nirmimāṇāyāṁ candrāvalyāṁ śalyārpiṇī padmā-vyāhṛtir ākarṇyatām.

vamataḥ—to the left; *dṛṣṭvā*—glancing; *vatse*—O child; *madhavasya*—of Kṛṣṇa; *madhyahnikam*—from madhyahnika (mid-day

or bandhuka) flowers; *dama*—a garland; *nirmimanayam*—who had made; *candravalyam*—to Candrāvalī; *salya*—a javelin; *arpinī*—placing; *padma*—of Padma; *vyahṛtiḥ*—the statement; *ākarṇyatām*—should be heard.

Paurṇamāsī: (Glancing to the left) My child, Candrāvalī fashioned a garland of bandhuka flowers for Mādhava, and Padmā is now speaking to her some words that pierce her like a javelin. Let us listen.

(nepathye)
ajjhārūḍho raham iha purā saṅga-raṅgī rahaṅgī
hā pupphāṇaṁ tuhabi caḍule gaṇṭhanukkaṇṭhidāsi
āhīrīṇaṁ bahiri gahirukkosa-dīhā vīlāba
kiṁ de candā-alī na parido kaṇṇa-kū-aṁ viśanti

nepathye—from behind the scenes; *ajjharudho*—ascended; *raham*—the chariot; *iha*—here; *pura*—previously; *saṅga*—His associates; *rangi*—who loves; *rahangi*—Kṛṣṇa, whose palms and feet are marked with the signs of the cakras; *ha*—ah!; *pupphanam*—of flowers; *tuhabi*—still; *cadule*—O ficke girl; *ganthan*—strunging; *ukkaṇṭhida*—eager; *asi*—you are; *ahirinam*—of the gopīs; *bahiri*—O deaf girl; *gahir*—deep; *ukkosa*—tumultuous; *dina*—sustained; *vilaba*—laments; *kim*—whether?; *de*—of you; *candā-alī*—O Candrāvalī; *na*—do not; *parido*—to; *kanna*—of the ears; *ku-am*—the opening; *viśanti*—enter.

A voice from behind the scenes: Even though Kṛṣṇa, whose palms and feet are marked with the signs of the cakras, and who is very affectionate to His associates, has alredy climbed the chariot, you are still intent on stringing this flower garland! O fickle, deaf Candrāvalī, has the deep, sustained, tumultuous wailing of the gopīs not entered your ears?

paurṇamāsī: (sodvegam)
ālī-vyālīka-vacanena muhur vihastā
hastāravinda-vigalad-grathitārdha-mālyā
hā hanta hanta kim api pratipanna-tantrā
candrāvalī kila daśāntaram āruroha

sa—with; *udvegam*—anguish; *ali*—of the friend; *vyalika*—painful; *vacanena*—by the words; *muhuḥ*—repeatedly; *vihasta*—helpless;

hasta—hand; *aravinda*—from the lotus flower; *vigalat*—slipping; *grathita*—strung; *ardha*—half; *malya*—flower garland; *ha*—Ah!; *hanta*—alas!; *hanta*—alas!; *kim api*—something; *pratipanna*—attained; *tantra*—unconsciousness; *candrāvalī*—Candrāvalī; *kila*—indeed; *dasa-antaram*—the condition of being almost dead; *aruroha*—attained.

Paurṇamāsī: (Anguished) Ah! Hearing from her sakhi the painful news, Candrāvalī, became helpless. The half-strung flower-garland slipped from her hand, and she at once fainted as if dead.

vṛndā: paśya paśya vivaśām eva candrāvalīṁ syandanāgrato nidhāya śocati padmā.

paśya—look!; *paśya*—look!; *vivasam*—overwhelmed; *eva*—certainly; *candrāvalīm*—Candrāvalī; *syandana agrataḥ*—approaching; *nidhaya*—placing; *socati*—laments; *padma*—Padma.

Vṛndā: Look! Look! Placing unconscious Candrāvalī in front of the chariot, Padmā cries bitterly.

(nepathye)
kkhaṇam avadhehi hadāse
tilaṁ bi ṇa-aṇañcalaṁ pa-āsehi
hanta tuvare-i tura-am
ṇikkaruṇo gāndinī-putto

nepathye—from behind the scenes; *kkhanam*—for a moment; *avadhehi*—please understand; *hada*—destroyed; *ase*—hope; *tilam*—a fraction; *bi*—even; *na-ana*—of the eyes; *añcalam*—the corner; *pa-asehi*—please open; *hanta*—indeed; *tuvare-i*—hastening; *tura-am*—the horse; *nikkaruno*—merciless; *gandinī*—of Gandinī-devī; *putto*—the son.

A voice from behind the scenes: O Candrāvalī, open your eyes! Now all our hopes are destroyed, because the merciless Akrūra, the son of Gāndinī, is already harnessing the horses to take Kṛṣṇa to Mathurā!

paurṇamāsī: hanta vatse rādhikām apaśyantī bāḍham ākulāsmi.

hanta—ah!; *vatse*—child; *rādhikām*—Rādhā; *apaśyanti*—not seeing; *badham*—very much; *akula*—agitated; *asmi*—I am.

Paurṇamāsī: Child, because I cannot see Rādhā I am very worried!

vṛndā: (dakṣiṇataḥ prekṣya) ha dhik paśya paśya
na vaktuṁ nāvaktuṁ pura-gamana-vārtāṁ mura-bhidaḥ
kṣamante rādhāyai katham api viśākhā-prabhṛtayaḥ
samantād ākrāntā niviḍa-jaḍima-śreṇibhir imāḥ
paraṁ karṇākarṇi-vyavahṛtim adhīraṁ vidadhati

dakṣinataḥ—to the right; *prekṣya*—looking; *ha dhik*—alas!; *paśya*—look!; *paśya*—look!; *na*—not; *vaktum*—to speak; *na*—not; *avaktum*—to not speak; *pura*—to the city; *gamana*—going; *vartam*—the news; *mura-bhidaḥ*—of Kṛṣṇa, the killer of the Mura demon; *kṣamante*—are able; *rādhāyai*—to Rādhā; *katham api*—somehow; *viśākhā*—Viśākhā; *prabhṛtayaḥ*—the gopīs headed by; *samantat*—completely; *akrantaḥ*—overwhelmed; *nivida*—intense; *jadima*—condition of being stunned; *srenibhiḥ*—by the abundance; *imaḥ*—they; *param*—afterwards; *karṇa-ākarṇi*—ear to ear; *vyavahṛtim*—activity; *adhiram*—unsettled condition; *vidadhati*—attain.

Vṛndā: (Looking to the right) Ah, look! Look! Viśākhā and the other gopīs cannot bear to either tell or not tell Rādhā the news of Kṛṣṇa's departure for Mathurā. They are completely stunned and stand as if they have lost the meaning of life.

paurṇamāsī: (sa-khedam)
yasyāloka-sukhe kṛtena nimiṣair ākṣipyamāne manāk
pratyūhena varākṣi tad-virahitās tvaṁ nauṣi mīnīr api
tasmin vindati mādhave madhu-purīṁ daivān na jānīmahe
hā rādhe praṇayānuviddha-manasaḥ kā te gatir bhāvinī

sa—with; *khedam*—anxiety; *yasya*—of whom; *aloka*—of seeing; *sukhe*—in the happiness; *kṛtena*—done; *nimisaiḥ*—by blinking; *akṣipyamane*—interrupted; *manak*—slightly; *pratyuhena*—by the obstacle; *vara*—beautiful; *akṣi*—whose eyes; *tat*—that; *virahitaḥ*—without; *tvam*—You; *nausi*—glorify; *mīnīḥ*—the fish; *api*—even; *tasmin*—when; *vindati*—goes; *madhave*—Kṛṣṇa; *madhu-purim*—to Mathurā City; *daivat*—by fate; *na*—do not; *janimahe*—we know; *ha*—

alas!; *radhe*—Rādhā; *praṇaya*—by love; *anuviddha*—wounded; *manasaḥ*—whose heart; *ka*—what?; *te*—of You; *gatiḥ*—destination; *bhavinī*—will be.

Paurṇamāsī: (Unhappy) O Rādhā, when the blinking of Your eyes interrupted Your seeing Kṛṣṇa even for a moment, You would glorify the fish. O Rādhā whose heart is wounded by love, what will happen to You now that fate is taking Mādhava to Mathurā city?

vṛndā: paśya paśya samastād ākasmikena kolāhalena kuraṅgīva taraṅgita-dṛṣṭir eśā bahir vīthīm āsasāda rādhā.

paśya—look!; *paśya*—look!; *samasatat*—completely; *akasmikena*—suddenly; *kolahalena*—by the tumult; *kurangi*—a doe; *iva*—like; *tarangita*—moving restlessly like waves; *dṛṣṭiḥ*—whose eyes; *esa*—She; *bahiḥ*—outside; *vithim*—the path; *asasada*—attained; *rādhā*—Rādhā.

Vṛndā: Look! Look! The tumultous sounds has made restless doe-eyed Rādhā run out onto the road.

paurṇamāsī: hā kaṣṭaṁ sphuṭaṁ divyonmādamayīm udghūrṇaṁ āpadyate rādhikā. yad iyam asambandha-bhūyiṣṭham aneka-bhāṣamayīṁ bhāratīm udgirati.

ha—alas!; *kastam*—alas!; *sphutam*—manifested; *divya*—transcendental; *unmada*—madness; *mayim*—consisting of; *udghurnam*—agitation; *apadyate*—attained; *rādhikā*—Rādhā; *yat*—because; *iyam*—She; *asambandha*—senseless; *bhūyistham*—very much; *aneka*—much; *bhasa*—of talking; *mayim*—consisting; *bharatim*—words; *udgirati*—speaks.

Paurṇamāsī: Alas! Alas! Agitated with divine madness, Rādhā now babbles eloquent nonsense running from one language to another.[18]

(nepathye)
va-a-ṇaraba-i-ṇandaṇaṁ sa bandhum

[18] In Rādhā's words (in the next verse) the first two lines are in Prakrit and the second two lines are in Sanskrit.

rāhā-pavarobari pekkhi-a pphurantam
skhalati mama vapuḥ kathaṁ dhāritrī
bhramati kutaḥ kim amī naṭanti nīpāḥ

nepathye—from behind the scenes; *va-a*—of Vraja; *narabi-a*—of the kind; *nandanam*—the son; *sa bandhum*—with His brother; *raha*—chariot; *pravara*—excellent; *ubari*—above; *pekkhi-a*—seeing; *pphurantam*—manifested; *skhalati*—trips and fall; *mama*—My; *vapuḥ*—body; *katham*—why?; *dharitri*—the earth; *bhramati*—moves; *kutaḥ*—why?; *kim*—why?; *api*—also; *naṭati*—dances; *nipaḥ*—the kadamba trees.

A voice from behind the scenes: Now that I see Nanda-nandana standing on the chariot with His brother and uncle, why do I stumble and fall to the ground? Why does the earth move about like this, and why are the kadamba trees dancing?

paurṇamāsī: śṛṇūvaḥ kim āha lalitā.

śṛuvaḥ—let us listen; *kim*—what?; *aha*—says; *lalitā*—Lalitā.

Paurṇamāsī: What is Lalitā saying? Let us listen.

(nepathye) sahi rāhe mā visīda. pavvada-parikkamobakkamo eso.

nepathye—from behind the scenes; *sahi*—O friend; *rahi*—Rādhā; *ma*—do not; *visida*—lament; *pavvada*—the mountain; *parikkama*—around; *ubakkamo*—approaching; *eso*—He.

A voice from behind the scenes: O sakhi Rādhā, please do not lament! Kṛṣṇa approaches the road to Govardhana Hill.

paurṇamāsī: śrūyatāṁ vatsāyā vyāhṛtiḥ.

śruyatām—should be heard; *vatsayaḥ*—of the girl; *vyahṛtiḥ*—the words.

Paurṇamāsī: Listen to what the girl is saying.

(nepathye)
sahacari parijñātaṁ sadyaḥ samastam idaṁ mayā

paṭima-paṭalais tvaṁ nihnotuṁ kiyat prabhaviṣyasi
virama kṛpaṇe bhāvī nāyaṁ harer viraha-klamo
mama kim abhavan kaṇṭhe prāṇa muhur nirapatrapāḥ

nephathye—from behind the scenes; *sahacari*—O friend; *parijñatam*—known; *sadyaḥ*—now; *samastam*—all; *idam*—this; *mayā*—by Me; *patima*—of cleverness; *patalaiḥ*—witḥ an abundance; *tvam*—you; *nihnotum*—to conceal; *kiyat*—how much; *prabhaviṣyasi*—will you be able; *virama*—stop; *kṛpane*—O wretched girl; *bhavi*—will be; *na*—not; *ayam*—this; *viraha*—of separation; *klamaḥ*—distress; *mama*—of Me; *kim*—why?; *abhavat*—came forth; *kaṇṭhe*—in the throat; *prāṇaḥ*—life-airs; *muhuḥ*—repeatedly; *nirapatrapaḥ*—shameless.

A voice from behind the scenes: Now I know everything. Sakhi, what will you cleverly hide from Me? O wretched girl, stop! I will not be unhappy when Kṛṣṇa is gone, but why does this shameless breathing not leave my throat?

vṛndā: bhagavati vivakṣur iva viśākhā lakṣyate.

bhagavati—O noble lady; *vivakṣuḥ*—wishing to speak; *iva*—as if; *viśākhā*—Viśākhā; *lakṣyate*—is seen.

Vṛndā: O noble lady, Viśākhā is about to say something.

(nepathye)
taṁ viddhaṁsi-a kaṁsam
ratti-muhe tuha melissa-i ppaṇa-i
sahi mā ghamma vilakkha
kkhamāvadīṇāṁ dhurīṇāsi

nepathye—from behind the scenes; *tam*—him; *viddhaṁsi-a*—after killing; *kaṁsam*—Kaṁsa; *ratti*—of the night; *muhe*—in the face; *tuha*—with You; *melissa-i*—meeting; *ppani-a*—affectionate; *sahi*—O friend; *ma*—do not; *ghamma*—be agitated; *vilakkha*—bewildered; *kkhamavadinam*—of all patient girls; *dhurina*—the best; *asi*—You are.

A voice from behind the scenes: After He kills Kaṁsa, Kṛṣṇa will again meet You in the middle of the night. Sakhi, You are the most patient and tolerant of all the gopīs. Please don't be upset!

paurṇamāsī: samākarṇaya vara-varṇinī-varṇitam

samākarṇaya—listen; *vara-varṇinī*—of the eloquent gopī; *varṇitam*—the description.

Paurṇamāsī: Listen to this eloquent gopī's words.

(nepathye)
nāśvāsanaṁ viracaya tvam idaṁ hatāśe
śuṣyan-mukhī mama guṇaṁ parikīrtayantī
dūrād amardava-bhṛto 'pi muhuḥ kṣamāyāḥ
kukṣiṁ vidārayati paśya rathāṅga-nemiḥ

nepathye—from behind the scenes; *na*—do not; *asvasanam*—consolation; *viracaya*—do; *tvam*—You; *idam*—this; *hata*—destroyed; *ase*—whose hope; *susyat*—drying up; *mukhi*—mouth; *mama*—my; *gunam*—qualities; *parikirtayanti*—describing; *dūrāt*—from far away; *amardava*—harness; *bhṛtaḥ*—possessing; *api*—even; *muhuḥ*—repeatedly; *kṣamayaḥ*—of the earth; *kukṣim*—the belly; *vidarayati*—rips apart; *paśya*—look; *ratha*—of the chariot; *aṅga*—of the wheel; *nemin*—the rim.

A voice from behind the scenes: Don't console Me! O hopeless girl, your mouth is dry praising Me. Look! Far away, the hard wheels of Kṛṣṇa's chariot again and again break the belly of the earth!

paurṇamāsī: ahaha rājīva-netra-yātrā-vitrāsita-cetāḥ kaṁ apy adhairya-di/kṣāṁ urī-cakāra cakorākṣī.

ahaha—aha!; *rajiva*—lotus; *netra*—whose eyes; *yatra*—of the journey; *vitrasita*—frightened; *cetaḥ*—at heart; *kam api*—something; *adhairya*—of restlessness; *dikṣam*—initiation; *uri-cakara*—accepted; *cakora*—like a cakora bird; *akṣi*—whose eyes.

Paurṇamāsī: Ah! Her heart afraid of lotus-eyed Kṛṣṇa's departure, Rādhā, whose eyes are like cakora birds, has become restless!

vṛndā:
kṣaṇaṁ vikrośantī viluṭhati śatāṅgasya purataḥ

kṣaṇaṁ bāṣpa-grastāṁ kirati kila dṛṣṭiṁ hari-mukhe
kṣaṇaṁ rāmasyāgre patati daśanottambhita-tṛṇā
na rādheyaṁ kaṁ vā kṣipati karuṇāmbhodhi-kuhare

a—from not; *priya*—the beloved; *darśan*—seeing; *jaḥ*—produced; *yathā*—just as; *tatra*—here; *eva*—certainly; *kṣaṇam*—one moment; *vikrośanti*—crying; *viluthati*—rolling about; *sataṅgasya*—of the chariot; *puratah*—before; *kṣaṇam*—one moment; *baspa*—by tears; *grastam*—swallowed; *kirati*—scattering; *dṛṣṭim*—glance; *hari*—of Kṛṣṇa; *mukhe*—in the face; *kṣaṇam*—another moment; *ramasya*—of Balarama; *agre*—in the presence; *patati*—falls; *dasana*—by teeth; *uttambhita*—held; *trna*—a blade of grass; *na*—not; *rādhā*—O Rādhā; *iyam*—She; *kam*—whom?; *va*—or; *kṣipati*—throws; *karuna*—of compassion; *ambhodhi-kuhare*—into the ocean.

Vṛndā: One moment She cries bitterly, the next moment She rolls about on the ground before the chariot, the next moment Her tear-filled eyes gaze on Hari's face, and the next moment She places a blade of grass between Her teeth and bows down before Balarāma and begs Him not to leave Vṛndāvana. Is there any person Rādhā will not throw into the ocean of intense compassion for Her?

paurṇamāsī: (sāsram) ha hanta hanta
na hi nyastā dṛṣṭiḥ kṣaṇaṁ adhara-pālī-parimale
yayā kaṁsārāteḥ priya-sahacarīṇām api puraḥ
gurūṇām apy agre yad akalita-lajjāvalir abhūd
iyaṁ rādhā sadyas tad iha mama ceto glapayati

sa—with; *asram*—tears; *ha*—alas!; *hanta*—alas!; *hanta*—alas!; *na*—not; *hi*—indeed; *nyasta*—placed; *dṛṣṭiḥ*—glance; *kṣaṇam*—for a moment; *adhara-pali-parimale*—on the ground muddied by Her tears; *yaya*—by which; *kaṁsa-arateḥ*—of Kṛṣṇa, the enemy of Kaṁsa; *priya*—dear; *sahacarinam*—of gopī-friends; *api*—even; *puraḥ*—in the presence; *gurunam*—superiors; *api*—even; *agre*—in the presence; *yat*—by whom; *akalita*—not done; *lajja*—of shyness; *avaliḥ*—abundance; *abhūt*—was; *iyam*—this; *rādhā*—Rādhā; *sadyaḥ*—at once; *tat*—then; *iha*—here; *mama*—of me; *cetaḥ*—the heart; *glapayati*—causes to wilt.

Paurṇamāsī: (With tears) Ah! Although in the presence of Her dear gopīs She would never for even a moment glance at Kṛṣṇa,

now, without any embarrassment, even before Her superiors She stares at Him with tear-filled eyes! Rādhā makes my heart wilt with pain!

(punar nirūpya)
rathinaḥ pathi paśyataḥ sa-khedaṁ
bata rādhā-vadanam murāntakasya
kirato nayane ghanāśru-bindūn
aravinde makarandavat krameṇa

punaḥ—again; *nirūpya*—describing; *rathinaḥ*—riding on the chariot; *pathi*—on the path; *paśyataḥ*—looking; *sa*—with; *khedam*—anguish; *bata*—indeed; *rādhā*—Of Rādhā; *vadanam*—at the face; *mura-antakasya*—of Kṛṣṇa, the killer of Mura; *kiyatha*—how much?; *nayane*—in the eyes; *ghana*—thick; *aśru*—of tears; *bindun*—drops; *aravinde*—in a lotus flower; *makaranda*—honey; *yat*—like; *kramena*—in succession.

As Kṛṣṇa rides on the chariot, gazing at Rādhā's anguished face, how many thick tears appear in His eyes like drops of honey on a lotus flower?

vṛndā: bhagavati nūnaṁ kumārīṇāṁ prāṇaḥ prāṇeśvareṇa sārdham evādya prayāsyanti.

bhagavati—O noble lady; *nunam*—is it not so?; *kumarinam*—of the young girls; *prāṇaḥ*—the life's breath; *prāṇa*—of life; *isvarena*—the lord; *sārdham*—with; *eva*—certainly; *adya*—now; *prayasyanti*—will go.

Vṛndā: Noble lady, the gopīs' life-breath will now follow Kṛṣṇa, the lord of their life.

paurṇamāsī: putri hareḥ sandeśa-haraṁ paśya paśya
etās tūrṇaṁ nayata kiratīr ārti-miśras tamisrā
bhāvī bhāvyā punar api mayā maṅgalaḥ saṅgamo vā
itthaṁ dīrghair agha-vijayinā hanta sandānito 'bhūd
āśā-pāśaiḥ sarasija-dṛśāṁ prāṇa-sāraṅga-saṅghaḥ

putri—O daughter; *hareḥ*—of Kṛṣṇa; *sandesa*—message; *haram*—carrying; *paśya*—look!; *paśya*—look!; *etaḥ*—them; *tūrṇam*—at once; *nayata*—you may pass; *kiratiḥ*—how many?; *arti*—with pain; *misraḥ*—mixed; *tamisraḥ*—nights; *bhavi*—will be; *bhavyaḥ*—O beautiful, pious

gopīs; *punaḥ*—again; *api*—also; *mayā*—with Me; *maṅgalaḥ*—auspicious; *saṅgamaḥ*—association; *va*—or; *ittham*—in this way; *dirghaiḥ*—long; *agha*—of Aghasura; *vijayina*—the conqueror; *hanta*—indeed; *sandanitaḥ*—tied; *abhūt*—is; *asa*—of hope; *pasaiḥ*—with the ropes; *sarasija*—like lotus flowers; *drsam*—whose eyes; *prāṇa*—of the life-breath; *saraṅga*—of deer; *saṅghaḥ*—the herd.

Paurṇamāsī: Look! Look! Here comes Hari's messenger bearing His words: "O My beautiful, pious gopīs! Please survive a few anguished nights, and you will attain My auspicious company again!" In this way Kṛṣṇa, the killer of Aghāsura, with ropes of hope tightly bound the deer of the lotus-eyed gopīs life-breath.

vṛndā: (sa-vyatham)
pibati na makarandaṁ vṛndam indindirāṇāṁ
vanam api na mayūrās tāṇḍavair maṇḍayanti
vidadhati ca rathāṅgāḥ svāṅganābhir na saṅgam
sarati sarasijākṣe goṣṭhataḥ paṭṭanāya

sa—with; *vyatham*—anguish; *pibati*—drink; *na*—not; *makarandam*—honey; *vṛndām*—the host; *indiridiranam*—of bees; *vanam*—the forest; *api*—also; *na*—not; *mayuraḥ*—the peacockṣ; *tandavaiḥ*—with enthusiastic dancing; *maṇḍayanti*—decorate; *vidadhati*—do; *ca*—also; *rathaṅgaḥ*—the cakravaka birds; *sva-aṅganabhiḥ*—with their wives; *na*—not; *saṅgam*—company; *sarati*—goes; *sarasija*—lotus; *akṣe*—whose eyes; *goṣṭhataḥ*—from Vraja; *pattanaya*—to Mathurā City.

Vṛndā: (With anguish) Now that lotus-eyed Kṛṣṇa has left Vraja to go to Mathurā, the bumble-bees will no longer drink honey, the peacocks will not decorate the forest with their frantic dances, and the cakravāka birds will refuse to associate with their wives.

paurṇamāsī: (nemi-vartmānusṛtya sa-khedam) ahaha
advīpe kṣipatī samasta-jagatīṁ astoka-śokāmbudhau
rādhā sambhṛta-kākur ākulam asau cakre tathā krandanam
yena syandana-nemi-nirmita-mahā-sīmanta-dambhād idaṁ
hā sarvaṁsahayāpi nirbharam abhūd dūrād vidīṛṇaṁ bhuvā

nemi—of the rim of the chariot wheel; *vartma*—the path; *anusrtya*—following; *sa*—with; *khedam*—distress; *ahaha*—alas!; *advipe*—without

islands; *kṣipati*—casting; *samasta*—the entire; *jagatim*—world; *astoka*—intense; *śoka*—of grief; *ambudhau*—into the ocean; *rādhā*—Rādhā; *sambhrata*—manifested; *kakuḥ*—plaintive cries; *akulam*—distress; *asau*—She; *cakre*—did; *tathā*—in that way; *krandanam*—crying; *yena*—by which; *syandana*—moving; *nemi*—of the chariot-wheel rim; *nirmita*—made; *mahā*—great; *simanta*—line; *dambhat*—on the pretext; *idam*—this; *ha*—alas!; *sarvam*—everything; *sahaya*—bearing; *api*—even; *nirbharam*—greatly; *abhūt*—became; *dūrāt*—from far away; *vidirṇam*—broken apart; *bhuva*—by the earth.

Paurṇamāsī: (Following the tracks of the chariot-wheels, she laments) Rādhā's pitiful cries of grief plunge the entire world in an islandless ocean of intense pain, and these marks in the all-tolerant earth that appear to have been made by the wheels of the moving chariot have in reality been made by Rādhā's tears.

vṛndā: hā kaṣṭam. hā kaṣṭam.
puraḥ kvacana dhāvati sphurati citriteva kvacit
tanoti hasitaṁ kvacit kvacana tīvram ākrandati
iyaṁ pralapati kvacit kvacana maunam ālambate
mukunda-virahodgatair muhur adhīra-dhīr ādhibhiḥ

ha kastam—alas!; *ha kastam*—alas!; *puraḥ*—in the presence; *kvacana*—sometimes; *dhavati*—runs; *sphurati*—is manifested; *citrita*—a picture; *iva*—like; *kvacit*—sometimes; *tanoti*—manifests; *hasitam*—laughter; *kvacit*—sometimes; *kvacana*—sometimes; *tivram*—bitterly; *akrandati*—weeps; *iyam*—She; *pralapati*—talks; *kvacit*—sometimes; *kvacana*—sometimes; *maunam*—silence; *alambate*—attains; *mukunda*—from Kṛṣṇa; *viraha*—from the separation; *udgataiḥ*—manifested; *muhuḥ*—continually; *adhira*—unsettled; *dhiḥ*—whose mind; *adhibhiḥ*—by the sufferings.

Vṛndā: Ah! Ah! The pain of separation from Mukunda has unsettled Rādhā's mind! Sometimes She runs about and sometimes She stands still like a painted picture. Sometimes She laughs and sometimes She weeps bitterly. Sometimes She is very talkative and sometimes She is silent.

(nepathye)
kva nanda-kula-candramāḥ kva śikhi-candrakālaṇṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ

kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

nepathye—from behind the scenes; *kva*—where; *nanda-kula-candramāḥ*—Kṛṣṇa, who has risen like the moon in the ocean of the dynasty of Nanda Mahārāja; *kv*—where; *śikhi-candraka-alaṅkṛtiḥ*—Kṛṣṇa, whose head is decorated with a peacock feather; *kva*—where; *mandra-muralī-ravaḥ*—Kṛṣṇa, whose flute produces a deep sound; *kva*—where; *na*—certainly; *surendra-nīla-dyutiḥ*—Kṛṣṇa, whose bodily luster is like the jewel called indranīla; *kva*—where; *rāsa-rasa-tāṇḍavī*—Kṛṣṇa, who is expert in dancing in the rāsa dance; *kva*—where; *sakhi*—O My dear friend; *jīva-rakṣa-auśadhiḥ*—Kṛṣṇa, who is the medicine that can save one's life; *nidhiḥ*—treasure; *mama*—My; *suhṛt-tamaḥ*—best of friends; *kva*—where; *bata*—I am so sorry; *hanta*—alas; *hā*—oh; *dhik-vidhim*—condemnation to Providence, the maker of my destiny.

A voice from behind the scenes: My dear sakhi, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa whose flute produces such a deep sound? O, where is Kṛṣṇa, whose bodily luster is like the shining of the blue indranīla jewel? Where is Kṛṣṇa, who is expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I condemn Providence, the shaper of My destiny!

paurṇamāsī: dhik kaṣṭam. mūrtam etad durṇivāraṁ kāruṇya-ḍambaraṁ parilambate. tad itas tūrṇaṁ me prasthitiḥ pathyā.

dhik—alas!; *kastam*—alas!; *murtam*—body; *etat*—this; *durṇivaram*—irresistable; *karunya*—of compassion; *dambaram*—abundance; *parilambate*—attains; *tat*—therefore; *itaḥ*—from here; *tūrṇam*—quickly; *me*—of me; *prasthitiḥ*—going; *pathya*—is proper.

Paurṇamāsī: Alas! Alas! This body is now overwhelmed with pity! I must go at once.

vṛndā: bhagavati mukharām atra sannidhāpayitum icchāmi.
(ity ubhe niṣkrānte.)

bhagavati—O noble lady; *mukharam*—Mukhara; *atra*—here; *sannidhapayitum*—to bring; *icchami*—I wish; *iti*—thus; *ubhe*—both; *niṣkrānte*—exit.

Vṛndā: Noble lady, I would like to bring Mukharā here. (They both exit.)

(tataḥ praviśati sakhībhyām āśvāsyamānā rādhā.)
rādhā: (sākrandam)
nipītā na svairaṁ śruti-puṭikayā narma-bhaṇitir
na dṛṣṭā niḥśaṅkaṁ sumukhi mukha-paṅkeruha-rucaḥ
harer vakṣaḥ-pīṭhaṁ na kila ghanam āliṅgitam abhūd
iti dhyāyaṁ dhyāyaṁ sphuṭati luṭhad antar mama manaḥ

tataḥ—then; *praviśati*—enter; *sakhibhyam*—by two gopī-friends; *asvasyamana*—consoled; *rādhā*—Rādhā; *sa*—with; *akrandam*—crying; *nipita*—drunk; *na*—not; *svairam*—to My heart's content; *śruti-putikaya*—by My ears; *narma*—joking; *bhanitiḥ*—words; *na*—not; *dṛṣṭa*—observed; *nihśaṅkam*—free from fear; *sumukhi*—O beautiful-faced girl; *mukha*—of the face; *paṅkeruha*—of the lotus flower; *rucaḥ*—the slendor; *hareḥ*—of Kṛṣṇa; *vakṣaḥ-pitham*—the chest; *na*—not; *kila*—certainly; *ghanam*—firmly; *āliṅgitam*—embraced; *abhūt*—was; *iti*—thus; *dhyayam dhyayam*—repeatedly remembering; *sphutati*—manifested; *luthat*—trembling with anxiety; *antaḥ*—within; *mama*—My; *manaḥ*—heart.

(Consoled by two gopīs, Rādhā enters)
Rādhā: O beautiful-faced sakhi, I did not fully drink the nectar of Kṛṣṇa's joking words with My ears. I did not fearlessly gaze without restriction on His lotus face. I did not very firmly embrace His chest to My heart's content. Moment after moment My mind remembers all this as it trembles in pain!

viśākhā: halā kaṇhassa paccā-amaṇa-sandesam jāṇantī bi irise ve-anāṇala-jhalakkāre appāṇaṁ pakkhibantī kīsa sahīṇaṁ parāṇaṁ karīseṇa randhesi.

hala—ah!; *kanhassa*—of Kṛṣṇa; *pacca-amana*—of the return; *sandesam*—the message; *jananti*—knowing; *bi*—even though; *irise*—like this; *ve-ana*—of suffering; *anala*—of the fire; *jhalakkare*—in the flames; *appanam*—Yourself; *pakkhibanti*—casting; *kisa*—why;

sahinam—of Your gopī-friends; *paranam*—the life-breath; *karisena*—with this terrible thing; *randhesi*—You torment.

Viśākhā: Ah! Why, even though You know of Kṛṣṇa's message promising His return, do You still torture Your sakhis by plunging Yourself into this blazing fire of grief?

rādhā: (sanskṛtam āśritya)
cetaḥ khinna-jane hareḥ pariṇataṁ kāruṇya-vīci-bharair
ity ābhīra-nata-bhruvāṁ sakhi bhaved āloka-sambhāvanā
marma-granthi-nikṛntana-vyasaninī taṁ tādṛśaṁ vairiṇī
krūreyaṁ viraha-vyathā na sahate mad-bhāga-dheyotsavam

sanskṛtam—of Sanskrit; *asritya*—taking shelter; *cetaḥ*—the heart; *khinna*—distressed; *jane*—for a person; *hareḥ*—of Kṛṣṇa; *parinatam*—is transformed; *karunya*—of mercy; *vici*—of waves; *bharaiḥ*—with an abundance; *iti*—thus; *abhira-nata-bhruvam*—of the gopīs who have curved eyebrows; *sakhi*—O friend; *bhavet*—may be; *aloka-sambhavana*—the opinīon; *marma*—of the heart; *granthi*—the knot; *nikrntana*—on cutting; *vyasaninī*—intent; *tam*—this; *tadrsam*—like this; *vairinī*—enemy; *krūra*—cruel; *iyam*—this; *viraha*—from separation; *vyathā*—suffering; *na*—does not; *sahate*—allow; *mat*—of Me; *bhaga*—the good fortune; *dheya*—giving; *utsavam*—festival of happiness.

Rādhā: O sakhi, the gopīs, who all have beautiful curved eyebrows, may be convinced that Hari's heart is flooded with waves of compassion for this opressed person. Still, My cruel enemy, the pain of being separated from Kṛṣṇa, is intent on cutting My heart to pieces. That enemy will not for a moment allow Me to celebrate a festival of auspicious happiness.

(ity ārtiṁ naṭayantī.)
uttāpī pūṭa-pākato 'pi garala-grāmād api kṣobhaṇo
damholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śalyād api
tīvraḥ prauḍha-visūcika-nicayato 'py uccair mamāyaṁ balī
marmāṇy adya bhinatti gokula-pater viśleṣa-janma jvaraḥ
(iti mukta-kaṇṭhaṁ roditi.)

iti—thus; *artim*—suffering; *naṭayanti*—representing dramatically; *atha*—now; *vyadhiḥ*—disease; *yathā*—just as; *tatra*—in that book;

eva—certainly; *uttapi*—distressing; *puta-pakataḥ*—than the puta-paka fire; *api*—even; *garala*—of poison; *gramat*—than a strong dose; *api*—even; *kṣobhanaḥ*—more agitating; *dambholeḥ*—than Indra's thunderbolt; *api*—even; *duhsahaḥ*—more intolerable; *katuḥ*—sharp; *alam*—greatly; *hṛt*—in the heart; *magna*—plunged; *salyat*—than a spear; *api*—even; *tivraḥ*—harsh; *praudha*—fully developed; *visucika-nicayataḥ*—than cholera; *api*—ven; *uccaiḥ*—greatly; *mama*—of Me; *ayam*—this; *bali*—powerful; *marmahi*—the vital organs; *adya*—now; *bhinatti*—breaks; *gokula*—of Gokula; *pateḥ*—of the master; *viślesa*—of from separation; *janma*—born; *jvaraḥ*—fire; *iti*—thus; *muktam*—unobstructed; *kaṇṭham*—with throat; *roditi*—cries.

(In agony) The blazing fire of separation from Kṛṣṇa, the master of Gokula, has broken My heart! That fire is more painful than the pūṭa-pāka fire[19], more troubling than a strong doses of poison, more intolerable than Indra's thunderbolt, more sharp than a spear plunged into the heart, and more horrifying than the last stage of cholera! (Cries without any inhibition.)

(nephathye)
adya prāṇa-parārdhato 'pi dayite dūraṁ prayāte harau
hā dhig duḥsaha-śoka-śaṅkubhir abhūd viddhāntarā rādhikā
tenāsyāḥ pratiṣedham ārya-carite tvaṁ mā kṛthā mā kṛthāḥ
kṣīṇeyaṁ kṣaṇam atra suṣṭhu viluṭhanty ārta-svaraṁ roditu

nepathye—from behind the scenes; *adya*—now; *prāṇa*—than life; *para-ardhataḥ*—many millions of times; *api*—even; *dayite*—more dear; *dūrām*—far away; *prayate*—has gone; *harau*—when Kṛṣṇa; *ha*—alas!; *duhsaha*—unbearable; *śoka*—of grief; *śaṅkubhiḥ*—by many arrows; *abhūt*—has become; *viddha*—wounded; *antara*—at heart; *rādhikā*—Rādhā; *tena*—by this; *asyāḥ*—of Her; *pratisedham*—forbidding; *arya-carite*—o noble, pious lady; *tvam*—you; *ma*—please do not; *kṛthāḥ*—do; *ma*—please do not; *kṛthāḥ*—do; *kṣina*—emanciated; *iyam*—She; *kṣaṇam*—moment; *atra*—here; *susthu*—very much; *viluthanti*—rolling about on the ground; *arta*—of pain; *svaram*—with sounds; *roditu*—may cry.

A voice from behind the scenes: Kṛṣṇa is many millions of times more dear to Rādhā than Her own life. Now that He has

[19] Heating a substance in a closed container on fire for a very long time.

gone far away, Her heart has become wounded by many sharp javelins of unbearable grief. She has become emanciated. She may roll about on the ground and scream in pain. O noble, pious Mukharā, please don't try to stop Her! Please don't try to stop Her!

lalitā: (nepathyābhimukham ālokya svagatam) vunde sāhu sāhu jaṁ ṇivāran ummuhī muharā tu-e ṇivāridā.

nepathya-abhimukham—at the area behind the scenes; *alokya*—glancing; *svagatam*—aside; *vunde*—O Vṛndā; *sahu*—well done; *sahu*—well done; *jam*—which; *nivarṇ*—to stop; *ummuhi*—eager; *muhara*—Mukhara; *tu-e*—by you; *nivarida*—is checked.

Lalitā: (Glancing at the area behind the scenes) Vṛndā, well done! Well done! You stopped Mukharā, who was very eager to intervene.

rādhā: (punaś cakravākīṁ vilokya sābhyarthanam)
iyam uapagatā prācītas tvaṁ rathāṅgi tato haris
tava padam agād akṣṇor asya pravṛttim udīraya
vinayati ratha-klāntiṁ hanta prabhoḥ pathi tasya kaḥ
praṇayati janaḥ ko vā patrāṅkurādi-pariṣkriyām

punaḥ—again; *cakravakim*—at a cakravaka bird; *vilokya*—looking; *sa*—with; *abhyarthanam*—a request; *iyam*—this; *upagata*—come; *pracitaḥ*—from the east; *tvam*—you; *rathangi*—O cakravaka bird; *tataḥ*—then; *hariḥ*—Kṛṣṇa; *tava*—of you; *padam*—to the place; *agat*—went; *akṣnoḥ*—of the eyes; *asya*—of Him; *pravṛttim*—news; *udiraya*—please tell; *vinayati*—destroys; *ratha*—of the chariot; *klantim*—the fatigue; *hanta*—indeed; *prabhoḥ*—of the Lord; *pathi*—on the path; *tasya*—of Him; *kaḥ*—who?; *praṇayati*—brings; *jahaḥ*—person; *kaḥ*—which; *va*—or; *patra*—of leaves; *aṅkura*—and sprouts; *ādi*—beginning with; *pariskriyam*—ornament.

Rādhā: (Seeing a cakravākī bird, She makes the following request) O cakravākī bird, because you have come here from the east you must have seen Kṛṣṇa. Please tell Me the news about Him! Did anyone relieve Him of fatigue caused by travelling? Has someone decorated Kṛṣṇa with leaves, fresh sprouts, and other forest-ornaments?

lalitā: pi-a-sahi vi-o-iṇī-ṇi-uramba-kuḍumba-sāhi-sihare. mahurā-patthāmukkaṇṭhidaṁ vi-a pekkha vali-puṭṭha ra-ām.

pi-a—O dear; *sahi*—friend; *vi-o-ini*—separated; *uramba*—multitude; *kudumbam*—family; *kadamba*—kadamba; *sahi*—of a tree; *sihare*—on the top; *mahura*—to Mathurā; *patthan*—going; *ukkaṇṭhidam*—eager; *vi-a*—as if; *pekkha*—look; *vali-puttha*—of crows; *ra-am*—the king.

Lalitā: Dear sakhi, look at the king of crows sitting on top of this kadamba tree. He seems to be a relative of us gopīs suffering in separation from our beloved. He seems to be yearning to go to Mathurā.

rādhā: (sa-ślāgham)
bhrātar vāyasa-maṇḍalī-mukuṭa he niṣkramya goṣṭhād itaḥ
sandeśaṁ vada vandanottaram amum vṛndāṭavīndrāya me
dagdhuṁ prāṇa-paśuṁ śikhī viraha-bhūr indhe mad-aṅgālaye
sāndraṁ nāgara-candra bhindhi rabhasād āśārgalā-bandhanam

sa—with; *slagham*—praise; *bhratam*—O brother; *vayasa*—of birds; *maṇḍali*—of the community; *mukuta*—O crown; *he*—O; *niskramya*—going; *goṣṭhat*—from Vraja; *itaḥ*—then; *sandesam*—message; *vada*—please speak; *vandana*—offering respectful obeisances; *uttaram*—after; *amum*—this; *vṛndā-atavi*—of Vṛndāvana; *indraya*—to the king; *me*—of Me; *dagdhum*—to burn; *prāṇa*—of life-breath; *pasum*—the animal; *sakhi*—flames; *viraha-bhūḥ*—of separation; *indhe*—in the fuel; *mat*—of Me; *aṅga*—of the body; *alaye*—in the abode; *sandram*—greatly; *nagara*—of amorous heroes; *candra*—O moon; *bhindhi*—please break; *rabhasat*—at once; *asa*—of hope; *argala*—by the obstruction; *bandhanam*—bond.

Rādhā: (Praising the crow) O brother, O crown of all birds, after you leave Vrajabhūmi please go to Vṛndāvana's king Kṛṣṇa, offer respectful obeisances to Him, and speak to Him the following message on My behalf: "O moon of all amorous heroes, the flames of separation from You are now beginning to burn the animal of My life-breath in the house of My body. Please unbolt the firm lock of hope that keeps that animal in the burning fire!"

(savyataḥ śārikām avekṣya)
na vedmi sakhi śārike yad asi tasya dūtī harer

idaṁ prathamataḥ sphuṭaṁ kathaya muñca vārtāṁ parām
sa piṣṭa-kaṭu-kaṇṭakaḥ sakhibhir āvṛto vartate
ratho ratha iti bruvan kim adhunā pratīcī-mukhaḥ

savyataḥ—on the left; *sarikam*—a female parrot; *avekṣya*—seeing; *na*—not; *vedmi*—I know; *sakhi*—O friend; *sarike*—O parrot; *yat*—that; *asi*—you are; *tasya*—of Him; *duti*—a messenger; *hareḥ*—of Kṛṣṇa; *idam*—this; *prathamataḥ*—first; *sphutam*—clearly; *kathaya*—please tell; *muñca*—please release; *vartam*—the news; *katu*—the sharp; *kantakaḥ*—thorns of the enemies; *sakhibhiḥ*—by friends; *avṛtaḥ*—surrounded; *vartate*—is; *rathaḥ*—the hero; *rathaḥ*—a chariot; *iti*—thus; *bruvan*—saying; *kim*—does He?; *adhuna*—now; *pratici*—the west; *mukhaḥ*—face.

(Seeing a female parrot) O sakhi, I did not know you were a messenger from Kṛṣṇa! Please tell Me the news about Him. Has Kṛṣṇa crushed the sharp thorns of His enemies? Is He now surrounded by His friends? Does He call for a chariot to return to Vraja?

(iti vikrośantī sa-śaṅkam)
kiṁ jappissādi sampadaṁ guru-aṇo ha vaiṇavaṁ kvāmṛtam
juttiṁ so-a-haraṁ suṇāmi ṇa kahaṁ ha ṇarma-bhaṅgī kva sā
kiṁ dhāremi na dheri-aṁ kkhaṇaṁ ahaṁ ha prāṇa-nāthaḥ kva me
kaṇṭhaṁ muñcadha re parāṇa-hada-a ha dhiṁ na dṛṣṭo hariḥ

iti—thus; *vikrośanti*—crying; *sa*—with; *śaṅkam*—fear; *kim*—what?; *jappissādi*—will say; *sampadam*—now; *guru-ano*—superiors; *ha*—ah?; *vainavam*—of the flute; *kva*—where?; *amṛtam*—the nectar; *juttim*—logic; *so-a*—grief; *haram*—removing; *sunami*—I hear; *na*—not; *katham*—why?; *ha*—ah!; *narma-bhangi*—joking words; *kva*—where?; *sa*—they; *kim*—whether?; *dharemi*—I keep; *na*—not; *dheri-am*—peaceful composure; *kkhanam*—for a moment; *aham*—I; *ha*—ah!; *prāṇa*—of life; *nāthaḥ*—the lord; *kva*—where?; *me*—of Me; *kaṇṭham*—throat; *mucadha*—please abandon; *re*—O; *parana*—life-breath; *hada-a*—O miserble; *ha*—alas!; *dhik*—alas!; *dṛṣṭaḥ*—seen; *hariḥ*—Kṛṣṇa.

(Frightened and crying) What will My superiors say now? Now where will I be able to hear the nectar sound of Kṛṣṇa's flute? I do not hear any words that will drive away My grief. Where are the jokes and fun now? I cannot be peaceful for even a moment! Ah!

Where is the Lord of My life? O miserable life, please run out of My throat at once because I can't see Hari anymore!

viśākhā: (apavarya) lalide turi-aṁ kuṇa kampi ubāṇaṁ jena eso parāṇa-viddohi pi-a-sahī-e ve-anā-taraṅgo kkhaṇaṁ bi siḍhilī-ādi.

apavarya—privately; *lalide*—O Lalitā; *turi-am*—quickly; *kuna*—please make; *kam pi*—some; *ubanam*—the means; *jena*—by which; *eso*—this; *parana*—of the life; *viddohi*—the enemy; *pi-a*—dear; *sahi-e*—of the friend; *ve-ana*—of torment; *tarango*—the waves; *kkhanam*—for a moment; *bi*—even; *sidhili-ādi*—may be slackened.

Viśākhā: (Aside to Lalitā) O Lalitā, please quickly do something to stop, even for a moment, the waves of suffering that are drowning our dear sakhi Rādhā!

lalitā: (rādhām upetya sanskṛtena)
aśaṅkemahi paṅkajakṣi kutukī nirmāya māyāṁ kramād
akrūrādi-mayīṁ hariḥ parihasaty asmān kalāvān alam
moktuṁ na kṣamate kadāpi yad ayaṁ vṛndāṭavī-kandaraṁ
śakyaḥ prekṣitum añjasā sakhi sa cet kuñjaṇtare mṛgyate

rādhām—Rādhā; *upetya*—approaching; *sanskṛtena*—in Sanskrit; *aśaṅkemahi*—we think; *paṅkaja*—lotus; *akṣi*—eyes; *kutuki*—playful; *nirmaya*—creating; *mayam*—a trick; *kramat*—gradually; *akrūra*—Akrūra; *ādi*—beginning with; *mayim*—consisting of; *hariḥ*—Kṛṣṇa; *parihasati*—jokes and laughs; *asman*—at us; *kalavan*—clever; *alam*—greatly; *moktum*—to leave; *na*—not; *kṣamate*—is able to bear; *kada api*—at any time; *yat*—because; *ayam*—this; *vṛndā-atavi*—of Vṛndāvana forest; *kandaram*—the interior; *sakyaḥ*—is able; *prekṣitum*—to be seen; *añjasa*—quickly; *sakhi*—O friend; *saḥ*—He; *cet*—if; *kuñja*—the forest grove; *antare*—within; *mṛgyate*—is sought.

Lalitā: (Approaches Rādhā and says) O lotus-eyed one, we think that clever, playful Hari is simply playing a joke on us, and these events beginning with Akrūra's arrival are just an illusion, because Kṛṣṇa never wants to leave Vṛndāvana. O sakhi, if You simply search for Him in the forest You will quickly find Kṛṣṇa in some bower!

viśākhā: lalide sāhu sāhu. saccaṁ vi-akkhaṇāsi.

lalide—O Lalitā; *sahu*—well done; *sahu*—well done; *saccam*—in truth; *vi-akkhana*—intelligent; *asi*—you are.

Viśākhā: Well done, Lalitā! Well done! You are so intelligent!

rādhā: hanta sakhyau nāsambhavyaṁ idam. tan mṛgayemahi.

hanta—indeed; *sakhau*—O friends; *na*—not; *asambhavyam*—impossible; *idam*—this; *tat*—therefore; *mṛgayemahi*—let us search.

Rādhā: Right! O sakhis, let us search for Him!

(iti parikramya puraḥ kuraṅgir vilokayantī sa-bāṣpam uccaiḥ.)
hari hari bhavatībhiḥ svanta-hārī hariṇyo
harir iha kim apaṅgātithya-saṅgī vyadhāyi
yad anuraṇita-vaṁśī-kākalībhir mukhebhyaḥ
sukha-tṛṇa-kavalā vaḥ sāmi-līḍhāḥ skhalanti

iti—thus; *parikramya*—walking; *puraḥ*—ahead; *kurangiḥ*—does; *does; vilokayanti*—seeing; *sa*—with; *tears; uccaiḥ*—in a loud voice; *hari hari*—O Kṛṣṇa, O Kṛṣṇa; *bhavatibhiḥ*—by You; *sva*—own; *anta*—hearts; *hari*—enchanting; *hariṇyaḥ*—does; *hariḥ*—Kṛṣṇa; *iha*—here; *kim*—whether?; *apaṅga*—of sidelong glances; *atithya*—the guest; *saṅgi*—contact; *vyadhayi*—do; *yat*—because; *anuranita*—sounded; *vaṁsi*—of the flute; *kakalibhiḥ*—by the sweet music; *mukhebhyaḥ*—from the mouths; *skha*—happily; *trṇa*—of grass; *kavalaḥ*—morsels; *vaḥ*—of you; *sami-lidhaḥ*—half-eaten; *skhalanti*—fall.

(After walking some distance, She sees some does. With tears in Her eyes, She calls to them in a loud voice) Hari, Hari! O does, the grass is falling, half-eaten, from your mouths. Is this because charming Hari has stolen your hearts? Is it because you have met the wandering guest of His sidelong glance, or because you have heard the sweet music of His flute?

(ity anyato gatvā sātta-hāsam)
ale moli cchippaṁ bhaṇa palihalantī kuḍiladaṁ
kuḍuṅge guḍhaṅgo nivasa-i kahiṁ piṇcha-ma-uli
navāmbhoda-śreṇī-staṇita-gaṇato 'py arbuda-guṇaṁ
pi-aṁ tumhānaṁ murali-jaṇidaṁ jassa raṇidam

iti—thus; *anyathā*—elsewhere; *gatvā*—going; *sa*—with; *atta*—loud; *hasam*—laughter; *ale*—O; *moli*—peahen; *cchippam*—at once; *bhana*—please tell; *palihalanti*—abandoning; *kudiladam*—duplicity; *kuḍuṅge*—in the forest-grove; *gudha*—hiding; *ango*—His body; *nivassa-i*—stays; *kahim*—where?; *piñcha-ma uli*—Kṛṣṇa, who wears a crown of a peacock feathers; *nava*—fresh; *ambhoda*—of clouds; *sreni*—multitude; *stanita*—thunder; *ganataḥ*—than an abundance; *api*—even; *arbuda-gunam*—millions of times more; *pi-am*—dear; *bho*—O; *tumhanam*—of you; *murali*—from the flute; *janidam*—produced; *jassa*—of whom; *ranidam*—the sound.

(Going to another place, She laughs loudly) O peahens, please give up all duplicity and quickly tell Me, where is peacock-feather-crowned Kṛṣṇa hiding in this forest? Where is Kṛṣṇa, whose flute music pleases you millions of times more than the thunder of new rainclouds?

viśākhā: (sodgrīvam avekṣya) esa pi-a-sahī-e kuṇḍa-ni-uñje guñjā-alī dīsa-i.

sa—with; *udgrivam*—lifting her neck with eagerness; *avekṣya*—looking; *esa*—this; *pi-a*—dear; *sahi-e*—of the friend; *kunda*—of the pond; *ni-uñje*—in the grove; *guñja*—of guñja berries; *a-ali*—the multitude; *disa-i*—is seen.

Viśākhā: (Eagerly craning her neck) I can see a guñjā-necklace in the bower by Rādhā-kuṇḍa!

rādhā: (sambhrameṇādāya jighrantī sotkampam)
maṇi-rāja-rucā virājitā
danujāreḥ sphuritāsi vakṣasi
iha kiṁ luṭhasi tvam ākulā
sakhi guñjāvali-kuñja-vartmani

sambhramena—with agitation; *adaya*—taking; *jighranti*—smelling; *sa*—with; *utkampam*—trembling; *mani*—of jewels; *raja*—of the king (the Kaustubha gem); *ruca*—by the splendor; *virajita*—manifested; *danuja-areḥ*—of Kṛṣṇa, the enemy of the demons; *sphurita*—manifested; *asi*—you are; *vakṣasi*—on the chest; *iha*—here; *kim*—whether?; *luthasi*—you roll about on the ground; *tvam*—you; *akula*—

agitated; *sakhi*—O friend; *guñja*—of guñja; *avali*—O necklace; *kuñja*—in the forest-grove; *vartmani*—on the path.

Rādhā: (With great awe She picks up the guñja-necklace, smells it, and trembles) Reflecting the splendor of the king of jewels, you were once on the chest of Kṛṣṇa, the enemy of the demons. O guñja-necklace, o sakhi, why do you, overwhelmed, now roll about on the ground of this forest-path?

lalitā: maggaṇāhiniveseṇa aviṇṇāda-maggā-o amhe kadhaṁ sahitthalī-perantaṁ pattamha.

maggana-ahinivesena—by searching; *avinnada*—unknown; *magga-o*—path; *amhe*—we; *kadham*—how?; *sahitthali*—Sakhisthali; *perantam*—near; *pattamha*—come.

Lalitā: How is it that by wandering in search of Kṛṣṇa we have come near Sakhī-sthalī[20]?

rādhā: hā priya-sakhi candrāvalī (ity autsukyam abhinīya) viśākhe tam adṛṣṭa-pūrvaṁ vallabhita-ballavendra-nandanaṁ candrāvalīṁ draṣṭum icchāmi.

ha—O; *priya*—dear; *sakhi*—friend; *candrāvalī*—Candrāvalī; *iti*—thus; *autsukyam*—eagerness; *abhiniya*—representing dramatically; *viśākhe*—O Viśākhā; *tam*—her; *adṛṣṭa*—not seen; *pūrvam*—before; *vallabhita*—dear; *ballava*—of the gopas; *indra*—of the king; *nandanam*—to the son; *candrāvalīm*—Candrāvalī; *drastum*—to see; *icchami*—I wish.

Rādhā: O dear sakhi Candrāvalī! (Very eagerly) O Viśākhā, I have so yearned to see Candrāvalī, who I so rarely see, and who is very dear to Kṛṣṇa, the prince of the gopas.

viśākhā: sā kkhu karālā-e mandire sandaṇidā kkhiṇādi.

sa—she; *kkhu*—indeed; *karala-e*—of Karala; *mandire*—in the home; *sandanida*—confined; *kkhinadi*—wastes away.

[20] Candrāvalī's home.

Viśākhā: Confined to the house by Karālā she has been wasting away in grief.

rādhā: tad amuṁ girīndram eva gauraveṇa girāṁ pātraṁ karavāṇi. (iti parikramya serṣyam) viśākhe kutaḥ sāmprataṁ māṁ pratārayasi. yad agre devī candrāvalī.

tat—therefore; *amum*—to him; *giri*—of mountains; *indram*—the king; *eva*—certainly; *gaura*—with reverence; *giram*—of words; *patram*—the proper object; *karavani*—I shall make; *iti*—thus; *parikramya*—going; *sa*—with; *irsyam*—jealous rivalry; *viśākhe*—O Viśākhā; *kutaḥ*—why?; *sampratam*—now; *mam*—Me; *pratarayasi*—you cheat; *yat*—because; *agre*—in the presence; *devi*—the noble; *candrāvalī*—Candrāvalī.

Rādhā: I shall go now and pray to Govardhana Hill. (She takes a few steps, and with jealous rivalry says) O Viśākhā, why do you cheat Me in this way? Candrāvalī is here!

(ity upasṛtya sa-bāṣpa-gadgadam)
kusumita-latā-puñje guñjan-madāndha-madhuvrate
trāsād iva dṛśor dvandvaṁ nyasyan smita-sphuritādharaḥ
kim iha muralī-pānir v/eṇī-śikhoccalac-candrakaḥ
sakhi tava dṛṣṭaḥ svairī vrajendra-sutas tvayā

iti—thus; *upasrtya*—approaching; *sa*—with; *baspa*—tears; *gadgadam*—and a choked voice; *kusumita*—flowering; *latā*—of creepers; *puñje*—with a host; *guñjat*—buzzing; *mada*—with joy; *andha*—blinded; *madhuvrate*—with bees; *trasat*—frightened; *iva*—as if; *drsoḥ*—of eyes; *dvandvam*—the pair; *nyasyan*—placing; *smita*—smiling; *sphurita*—glistening; *adharaḥ*—lips; *kim*—whether; *iha*—here; *murali*—with the flute; *paniḥ*—in His hand; *veni*—the hair; *sikha*—on the top; *uccalat*—rising; *candrakaḥ*—peacock feather; *sakhi*—O friend; *svairi*—independent; *vraja*—of Vraja; *indra*—of the king; *sutaḥ*—the son; *tvayā*—by you.

(Rādhā approaches and says with tears and a choked voice) O sakhi, have you seen your friend, the independent-minded Nanda-nandana? Has He come here with glistening smiling lips, a flute in His hand, a peacock feather in His hair, and timid eyes

glancing at these groves of flowering vines filled with buzzing bees blinded with joy?

(kandare nijokti-pratidhvanim ākarṇya sa-vyatham) kathaṁ sakrandam asau mām evānupṛcchati. (iti sa-vidham āsādya sa-vyamoham)

kandare—in the hollow; *nija*—own; *ukti*—of the words; *pratidhvanim*—the eccho; *ākarṇya*—hearing; *sa*—with; *vyathām*—painful; *katham*—how is it?; *sa*—with; *akrandam*—a cry; *asau*—it; *mam*—to Me; *anuprcchati*—questions in response; *iti*—thus; *sa-vidham*—near; *āsādya*—going; *sa*—with; *vyamoham*—bewilderment.

(Hearing the mountain cave echo Her words, She feels pain.) Why does Govardhana Hill cry the same question back at Me? (Bewildered, She goes close to the cave.)

sāndraiḥ sundari vṛndaśo hari-pariṣvāṅgair idaṁ maṅgalaṁ
dṛṣṭaṁ te hata-rādhayāṅgam anayā diṣṭyādya candrāvalī
drāg enaṁ nihitena kaṇṭham abhitaḥ śīrṇena kaṁsa-dviṣaḥ
karṇottaṁsa-su-gandhinā nija-bhuja-dvandvena sandhukṣaya
(ity āliṅgitum upakramate)

sandraiḥ—intense; *sundari*—O beautiful girl; *vṛndāsaḥ*—in great numbers; *hari*—of Kṛṣṇa; *parisvaṅgaiḥ*—with embraces; *idam*—this; *maṅgalam*—auspicious; *dṛṣṭam*—seen; *te*—of you; *hata*—struck; *rādhāya*—by Rādhārani; *aṅgam*—body; *anaya*—by Her; *distya*—by good fortune; *adya*—now; *candrāvalī*—O Candrāvalī; *drak*—at once; *enam*—her; *nihitena*—placed; *kaṇṭham-abhitaḥ*—on the neck; *sirṇena*—withered; *kaṁsa-dvisaḥ*—of Kṛṣṇa, the enemy of Kaṁsa; *karṇa-uttaṁsa*—earrings; *su-gandhina*—fragrant ; *nija*—own; *bhuja*—of arms; *dvandvena*—by the pair; *sandukṣaya*—agitate; *iti*—thus; *āliṅgitum*—to embrace; *upakramate*—goes.

O beautiful Candrāvalī, suffering Rādhā can see how Your body has become auspicious from Hari's tight embraces. Please embrace Me with Your arms fragrant from the touch of the flower-earrings of Kṛṣṇa, the enemy of Kaṁsa! (She tries to embrace her.)

lalitā: hala-phadi-a-silā-paḍibimbidā esā tumaṁ jevva. ṇa kkhu candā-alī.

hala—O!; *phadi-a-sila*—in crystal; *padibimbida*—reflected; *esa*—she; *tumam*—You; *jevva*—certainly; *na*—not; *kkhu*—certainly; *candā-alī*—Candrāvalī.

Lalitā: O Rādhā, this is You Yourself reflected in this crystal-stone! It is not Candrāvalī.

rādhā: (nirūpya) nātathyaṁ bravīṣi. (iti puro gatvā sollāsaṁ nihasya.) lalite diṣṭyāham amukta-vigrahādya samvṛttā. paśya paśya (ity aṅgulyā darśayanti)

nirūpya—closely examining; *na*—not; *atathyam*—untruthfully; *bravisi*—you speak; *iti*—thus; *puraḥ*—ahead; *gatvā*—going; *sa*—with; *ullasam*—happiness; *vihasya*—laughing; *lalite*—O Lalitā; *distya*—by good fortune; *aham*—I am; *amukta*—not separated; *vigraha*—form; *adya*—now; *samvṛtta*—become; *paśya*—look!; *paśya*—look!; *iti*—thus; *aṅgukya*—with a finger; *darśayanti*—pointing.

Rādhā: (Closely examining it) You are right. (Looks ahead and happily laughs) Lalitā, I am fortunate! Now I shall not give up My body. Look! Look! (Pointing with a finger)

vidūre kaṁsārir mukuṭita-śikhaṇḍāvalir asau
purā gaurāṅgībhiḥ kalita-parirambho vilasati
(ity sābhyasūyaṁ punar nirūpya sa-khedam)
na kānto 'yaṁ śaṅke surapati-dhanur-dhāma-madhuras
taḍil-lekhā-hārī girim avalalambe jaladharaḥ
(iti mūrchati)

vidure—far away; *kaṁsa-ariḥ*—Kṛṣṇa, the enemy of Kaṁsa; *mukutita*—crowned; *sikhanda*—of peacock feathers; *avaliḥ*—multitude; *asau*—He; *pura*—previously; *gaura-angibhiḥ*—with the golden-complexioned gopīs; *kalita*—manifested; *parirambhaḥ*—embraces; *vilasati*—eñjoys transcendental pastimes; *iti*—thus; *sa*—with; *abhyasuyam*—jealousy; *punaḥ*—again; *nirūpya*—looking; *sa*—with; *khedam*—unhappiness; *na*—not; *kante*—in the lover; *ayam*—this; *sanke*—I doubt; *surapati-dhanuḥ*—rainbow; *dhama*—splendor; *madhuraḥ*—charming; *tadit-lekha*—lightining flash; *hari*—removing;

girim—on the mountain; *avalalambe*—rested; *jaladharaḥ*—a raincloud; *iti*—thus; *murchati*—faints.

There, in the distance, is Kṛṣṇa, the enemy of Kaṁsa, decorated with a peacock-feather crown, and embraced by the fair-limbed gopīs! (Rādhā becomes jealous. She carefully looks again, and then becomes unhappy.) No, this is not Kṛṣṇa. It is only a raincloud, lightning, and rainbow resting on Govardhana Hill.

(She faints.)

ubhe: halā saṁssana samassasa.

ubhe—both girls; *hala*—ah!; *samassasa*—be consoled; *samassasa*—be consoled.

Both gopīs: Don't be sad! Don't be sad!

rādhā: (samāśvasya sādaram)
girīndra tvaṁ premṇā pravara-varivasya-viracane
varīyān ity aṁke tava vasati śaṁke prabhur asau
(iti kākum ātanvati)
darī-dvāram dūrād drutam iha darodghatya dayayā
durantaṁ dainyormīn mama damaya dāmodara-dṛśā

samasvasya—becoming revived; *sa*—with; *adaram*—reverence; *giri*—of mountains; *indra*—O king; *tvam*—you; *premna*—with love; *pravara*—best; *varivasya*—of service; *viracane*—in the performance; *variyan*—the best; *iti*—thus; *aṁke*—on the lap; *tava*—of you; *vasati*—resides; *śaṁke*—I think; *prabhuḥ*—the lord; *asau*—He; *iti*—thus; *kakum*—plaintive words; *atanvati*—manifesting; *dari*—of a cave; *dvaram*—the door; *dūrāt*—from far away; *drutam*—quickly; *iha*—here!; *dara*—a little; *udghatya*—opening; *dayaya*—with mercy; *dūrāntam*—endless and difficult to overcome; *dainya*—of the wretched condition; *urmin*—the waves; *mama*—of Me; *damaya*—please quell; *damodara*—of Kṛṣṇa; *drsa*—by the sight.

Rādhā: (Becomes reviveed. She says with great respect:) O Govardhana Hill, O king of mountains, you are the best of the affectionate servants of Kṛṣṇa. I think that He always remains on your lap. (With plaintive words) Please be kind! Please open the entrance of one of your caves and let Me glimpse Dāmodara

within! Please do this and stop the unbearable endless waves of My sufferings!

(punar nibhalya) katham eṣa jhatkara-kāri-vāri-nirjharayita-mahāśru-pūro maunam evāvalambate.

punaḥ—again; *nibhalya*—looking; *katham*—why is it?; *esaḥ*—he; *jhatkara*—murmuring sounds; *kari*—making; *vari*—water; *nirjharayita*—streams; *mahā*—great; *aśru*—of tears; *puraḥ*—stream; *maunam*—silence; *eva*—certainly; *avalambate*—attains.

(Looking again) Why is Govardhana Hill silent? He simply sheds streams of tears in the form of these murmuring mountain brooks.

(ity añjaliṁ badhnati)
govardhana tvam iha gokula-saṅgi-bhūmau
tuṅgaiḥ śirobhir abhipatya nabho vibhāsi
tenāvalokya haritaḥ parito vadāśu
kutrādya ballava-maṇiḥ khalu khelatīti

iti—thus; *añjalim*—folded hands; *badhnati*—folding; *govardhana*—Govardhana Hill; *govardhana*—O Govardhana Hill; *tvam*—you; *iha*—here; *gokula*—of Gokula; *saṅgi*—touching; *bhūmau*—on the land; *tunagiḥ*—tall; *sirobhiḥ*—with peaks; *abhipatya*—thrusting; *nabhaḥ*—into the sky; *vibhasi*—you are splendid manifested; *tena*—by Him; *avalokya*—having seen; *haritaḥ*—all directions; *paritaḥ*—everywhere; *vada*—please tell; *asu*—at once; *kutra*—where?; *adya*—now; *ballava*—of cowherd boys; *maniḥ*—the precious gem; *khalu*—indeed; *khelati*—enjoys pastimes; *iti*—thus.

(She folds Her hands.) O Govardhana, you shine splendidly in this land of Gokula, and your many lofty peaks thrusting into the sky. Please look in all directions and tell Me where Kṛṣṇa, the jewel of the cowherd boys, now enjoys pastimes.

(kiñcid agre gatvā)
makaranda-karambitaḥ kadambo
nanu so 'yaṁ catulākṣi yasya mūle
pracelaka-śālakayā harir me
kaca-pakṣe racayāṁ cakāra cūḍām

kiñcit—somewhat; *agre*—ahead; *gatvā*—going; *makaranda*—with honey; *karambhitaḥ*—endowed; *kadambaḥ*—kadamba tree; *nanu*—is it not?; *sah ayam*—this; *catula*—restless; *akṣi*—whose eyes; *yasya*—of which; *mule*—at the base; *pracalaka-salakaya*—with a peacock feather; *hariḥ*—Kṛṣṇa; *me*—of Me; *kaca-pakṣe*—in the hair; *racayam cakara*—made; *cudam*—a crown.

(Walking a little ahead) O restless-eyed girl, is this not the same kadamba tree under which Hari placed a peacock-feather crown in My hair?

(dakṣiṇataḥ prekṣya sa-vikrośam)
seyaṁ govardhana-giri-darī dvāri vinyasta-citrā
yasyām āste vicakila-mayī kalpitā tena śayyā
dṛṣṭvāpy enāṁ lalitam abhitaḥ smārayantīṁ purastāt
prāṇan kaṇṭhe sakhi vicarato dhig varākān mamāste

dakṣinataḥ—from the south; *prekṣya*—looking; *sa*—with; *vikrośam*—crying; *sa iyam*—this; *govardhana*—of Govardhana; *giri*—Hill; *dari*—the cave; *dvari*—at the entrance; *vinyasta*—placed; *citra*—colorful designs; *yasyam*—in which; *aste*—is; *vicakila*—of jasmine flowers; *mayi*—consisting; *kalpita*—fashioned; *tena*—by Him; *sayya*—a bed; *dṛṣṭvā*—seeing; *api*—even; *enam*—this; *lalitām*—pastimes; *abhitaḥ*—completely; *smarayantim*—reminding; *purastat*—in the presence; *prāṇan*—life's breath; *kaṇṭhe*—in the throat; *sakhi*—O friend; *vicarataḥ*—moving; *dhik*—fie!; *varakan*—worthless; *mama*—of Me; *aste*—is.

(Looking south She begins to cry) Here is the same cave-entrance on Govardhana Hill were Kṛṣṇa made a very artistic, colorful bed of jasmine flowers. When I see this place it reminds Me of all the pastimes We enjoyed together here. O sakhi, fie on the useless breaths that continue to move in My throat!

(iti vaiklavyaṁ naṭayanti)
dṛṣṭaḥ kuñja-gaṇo vyaloki nikhilaṁ vṛndāṭavī-koṭaram
nirbandhena nibhālitā ca niviḍā bhāṇḍīra-bhū-maṇḍalī
praty-aṅgaṁ muhur īkṣitaḥ sakhi mayā so 'yaṁ ca govardhano
labdhaḥ kvāpi na tasya hanta lalite gandho 'pi bandhos tava

iti—thus; *vaiklavyam*—anguish; *naṭayanti*—representing dramatically; *dṛṣṭaḥ*—seen; *kuñja*—of forest-groves; *ganaḥ*—the multitude; *vyaloki*—seen; *nikhilam*—the entire; *vṛndā-atavi-kotaram*—forest of Vṛndāvana; *nirbandhena*—with careful scrutiny; *nibhalita*—seen; *ca*—also; *nivida*—the dense; *bhandira-bhū-maṇḍali*—Bhadiravana forest; *prati*—all; *aṅgam*—the parts; *muhuḥ*—repeatedly; *ikṣitaḥ*—seen; *sakhi*—O friend; *mayā*—by Me; *sah ayam*—this; *ca*—also; *govardhanaḥ*—Govardhana Hill; *labdhaḥ*—obtained; *kva api*—somewhere; *na*—not; *tasya*—of Him; *hanta*—indeed; *lalite*—O Lalitā; *gandhaḥ*—the scent; *api*—even; *bandhoḥ*—of the friend; *tava*—of you.

(Distressed) I saw all the forests. I looked in all of Vṛndāvana forest. I carefully searched dense Bhāṇḍīravana forest. I looked in every part of Govardhana Hill. O Lalitā, alas! I have not found even the faintest scent of Your friend Kṛṣṇa anywhere!

lalitā: hala kuḍuṅge lukkido māhavo tu-e kitti-a-varaṁ ṇa labdhotthi. ta niviṇṇa mā hohi.

hala—alas!; *kuḍuṅge*—in the forest; *lukkido*—seen; *mahavo*—Kṛṣṇa; *tu-e*—by You; *kitti-a*—how many?; *varam*—times; *na*—not; *labdhotthi*—was found; *ta*—therefore; *nivinna*—depressed; *ma*—do not; *hohi*—become.

Lalitā: How many times have You searched for Mādhava in the forest-groves and not found Him? Don't be depressed!

rādhā: (parikramya sa-sambhramaṁ sanskṛtena) sādhu lalite sādhu sādhu paśya dūrād akrūreṇa sārdhaṁ puraḥ syandanaṁ arudho 'yaṁ nanda-nandanaḥ. tad enaṁ kaṇṭha-grāham avarohayiṣye.

parikramya—walking; *sa*—with; *sambhramam*—haste; *sanskṛtena*—in Sanskrit; *sādhu*—well done; *lalite*—O Lalitā; *sādhu*—well done; *sādhu*—well done; *paśya*—look; *dūrāt*—from far away; *akrūrena*—Akrūra; *sārdham*—with puraḥ—in the presence; *syandanam*—the chariot; *arudhaḥ*—ascended; *ayam*—He; *nanda*—of Nanda Maharaja; *nandanaḥ*—the son; *tat*—therefore; *enam*—Him; *kaṇṭha*—the neck; *graham*—grasped; *avarohayiṣye*—I shall bring down.

Rādhā: (Beginning to run) Well said, Lalitā! Well said! Look! There in the distance are Kṛṣṇa and Akrūra riding on a chariot! I will grab Kṛṣṇa by the neck and drag Him down!

(iti tad-abhyarṇam āsādya sa-vyathām)
gireḥ śṛṅgaṁ svarṇa-stavakitam idaṁ hanta na rathas
tamālo 'sau nīla-dyutir iha na gopī-ratiguruḥ
balī śārdūlo 'yaṁ na hi nṛpati-dūtaḥ sakhi puro
vidhātur vāmatvāt kathaṁ itarathā sarvam udabhūt
(iti mūrchati)

iti—thus; *tat*—that; *abhyaranam*—near; *āsādya*—attaining; *sa*—with; *vyathām*—distress; *gireḥ*—of Govardhana Hill; *śṛṅgam*—the peak; *svarṇa*—golden; *stavakitam*—filled with flowers; *idam*—this; *hanta*—indeed; *na*—not; *rathaḥ*—a chariot; *tamalaḥ*—a tamala tree; *asau*—this; *nila*—dark; *dyutiḥ*—color; *iha*—here; *na*—not; *gopī-ratiguruḥ*—Kṛṣṇa, the amorous teacher of the gopīs; *bali*—powerful; *sardulaḥ*—tiger; *ayam*—this; *na*—not; *hi*—indeed; *nrpati*—of the king; *dutaḥ*—the messenger; *sakhi*—O friend; *puraḥ*—in the presence; *vidhatuḥ*—of the creator Brahma; *vamatvat*—because of the contrariness; *katham*—how is it?; *itaratha*—otherwise; *sarvam*—everything; *udabhūt*—was manifested; *iti*—thus.

(Approaching nearer, She becomes unhappy) This is not a chariot, but a hill covered with golden flowers. This is not the gopīs' amorous teacher Kṛṣṇa, but a dark tamāla tree. This is not the king's messenger Akrūra, but a strong tiger. O sakhi, why has the unfriendly creator Brahmā made everything wrong? (She faints.)

viśākhā: (sodvegam) lalide java bhisiṇī-dala-iṁ aṇemi. dava ṇaṁ padañcalena vi-e-hi. (iti dhāvati)

sa—with; *udvegam*—alarm; *lalide*—O Lalitā; *java*—while; *bhisinī*—lotus; *dala-im*—petals; *anemi*—I bring; *dava*—then; *nam*—Her; *pada*—of the garment; *añcalena*—with the edge; *vi-e-hi*—please fan; *iti*—thus; *dhavati*—runs.

Viśākhā: (Alarmed) Lalitā, fan Rādhā with the edge of your garment while I go to get lotus petals! (She runs off.)

(nepathye)
viraha-bharam udirṇaṁ prekṣya rādhāti-dainyaṁ
sphuṭam akhilam aśuṣyan mānasī hanta gaṅgā
ahaha ravi-turaṅgājīvya-śṛṅgāgra dūrvaḥ
śata-bhuja-mitir āsīd eṣa govardhano 'pi

nepathye—from behind the scenes; *viraha*—of separation; *bharam*—an abundance; *udirṇam*—arisen; *prekṣya*—seeing; *rādhā*—of Rādhā; *ati-dainyam*—the very pathetic situation; *sphutam*—manifested; *akhilam*—entire; *asusyat*—dried up; *manasi*—manasa; *akhilam*—entire; *asusyat*—dried up; *manasi*—manasas; *hanta*—indeed; *gaṅga*—Gaṅga; *ahaha*—ah!; *ravi*—of the sun-god; *turaṅga*—for the horses; *ajivya*—food; *śṛṅga*—of the summit; *agra*—on the top; *durvaḥ*—the durva grass; *sata*—one hundred; *bhuja*—bhujas; *mitiḥ*—in measurement; *asit*—became; *esaḥ*—this; *govardhanaḥ*—Govardhana Hill; *api*—even.

A voice from behind the scenes: Seeing Rādhā's intense suffering in separation from Kṛṣṇa, the Mānasa-gaṅgā has completely dried up, and Govardhana Hill, which was so tall that the sun-god's horses would eat the durva grass at it's summit, has shrunk to the height of one hundred arms.

rādhā: (prabudhya sa-praṇayerṣyam) halā rāhi muñca alī-a-māna-dullalidattāṇam.

prabudhya—becoming conscious; *sa*—with; *praṇaya*—of love; *irsyam*—the anger; *hala*—ah!; *rahi*—Rādhā; *muñca*—abandon; *ali-a*—false; *mana*—pride; *dullalidattanam*—mischief.

Rādhā: (Regains consciousness and says, in the anger of love) O Rādhā, give up the wickedness of this false-pride!

lalitā: (niśvasya namrī-bhavati)

nisvasya—sighing; *nami-bhavati*—bends down.

Lalitā: (Sighs and lowers her head.)

rādhā: halā rāhi eso de pa-a-sadda-diṇṇa-kaṇṇo keli-kuḍuṅge paviśadi kaṇho.

hala—O; *rahi*—Rādhā; *eso*—He; *pa-a*—of the feet; *sadda*—the sound; *dinna*—placed; *kanno*—on the ears; *keli*—of pastimes; *kuḍuṅge*—in the grove; *paviśadi*—enters; *kanho*—Kṛṣṇa;

Rādhā: O Rādhā, the sound of Kṛṣṇa's footsteps has come to Your ears. Kṛṣṇa is now entering this pastime-bower.

(iti lalitāyāḥ padānte patantī.)
mukundo 'yaṁ kundojjvala-parisaraṁ kuñjam ayate
latālī ca smerā madhupa-virutais tvaṁ tvarayati
tad uttiṣṭhomatte na tuda pada-lagnaṁ sahacarīṁ
durāpas te maughyād viramati varīyān avasaraḥ

iti—thus; *lalitāyaḥ*—of Lalitā; *pada*—of the feet; *ante*—at the edge; *patanti*—falling; *mukundaḥ*—Kṛṣṇa; *ayam*—this; *kunda*—with jasmine flowers; *ujjvala*—splendid; *parisaram*—borders; *kuñjam*—to the grove; *ayate*—goes; *latā*—of creepers; *ali*—the host; *ca*—and; *smera*—smiling; *madhupa*—of bees; *virutaiḥ*—with the humming; *tvam*—to you; *tvarayati*—hastily; *tat*—therefore; *uttiṣṭha*—please stand up; *umatte*—O mad woman; *na*—do not; *tuda*—harm; *pada*—at your feet; *lagnam*—resting; *sahacarim*—the friend; *durapaḥ*—difficult to attain; *te*—of you; *maugdhyat*—by the folly; *viramati*—ends; *variyan*—excellent; *avasaraḥ*—opportunity.

(She falls down at the edge of Lalitā's feet.) Mukunda hurries to this splendid forest-grove of kunda flowers, filled with smiling vines and the buzzing of bees. O mad woman, get up! Don't hit the friend that touches your feet! Because of your foolishness you are losing an excellent opportunity!

lalitā: hā hadamhi devva-hada-eṇa. (iti phut-kṛtya roditi)

ha—ah!; *hada*—slain; *amhi*—I am; *devva*—destiny; *hada-ena*—by miserable; *iti*—thus; *phut-kṛtya*—wailing; *roditi*—cries.

Lalitā: Alas! Terrible fate has killed me! (She cries and wails.)

viśākhā: (sambhramād upetya) lalide kim kkhu edam. dhīrā hohi.

sambhramat—with haste; *upetya*—approaching; *lalide*—O Lalitā; *kim*—what?; *kkhu*—indeed; *edam*—is this; *dhira*—calm; *hohi*—please become.

Viśākhā: (Hastily arrives) Lalitā, what is this? Please calm down!

rādhā: (sa-vismayam) sahi kiṁ kkhu tumaṁ cce-a lalidāsi.

sa—with; *vismayam*—astonishment; *sahi*—O friend; *kim*—whether?; *kkhu*—indeed; *tumam*—you; *cce-a*—indeed; *lalida*—Lalitā; *asi*—are.

Rādhā: (Surprised) Sakhi, are you actually Lalitā?

lalitā: (sa-gadgadam) adha iṁ.

sa—with; *gadgadam*—a choked voice; *adha*—then; *im*—what?

Lalitā: (With a choked voice) What?

rādhā: ammahe saccaṁ bhaṇādi. jaṁ ahaṁ rāhamhi. (samastād vilokya) ṇūṇaṁ vana-māli-a-puppha-iṁ vi-eduṁ ettha pattamhi. tā kaṇhassa kaṇṇa-pura-kide malli-a-tthava-aṁ genhissam.

ammahe—ah!; *saccam*—the truth; *bhanadi*—she speaks; *jam*—because; *aham*—I; *raha*—Rādhā; *amhi*—am; *samastat*—in all directions; *vilokya*—looking; *nunam*—is it not so?; *vana*—in the forest; *mali-a*—for a garland; *puppha-im*—flowers; *vi-edum*—to collect; *ettha*—here; *patta*—come; *amhi*—I have; *ta*—then; *kanhassa*—of Kṛṣṇa; *kanna-pura*—of earrings; *kide*—for the sake; *malli-a*—a jasmine; *tthava-am*—flowers; *genhissam*—I shall take.

Rādhā: Ah! She speaks the truth. I am Rādhā. (She looks around) I have come here to collect forest-flowers for a garland. I will pick malli flowers to make earrings for Kṛṣṇa.

(iti puṣpa-vāṭikām upetya sāṭaṅkaṁ sanskṛtena)
kim agre mallīnāṁ skhalati kalikā-śreṇir adhunā
kadambānāṁ kiṁ vā truṭati parito mañjari-tatiḥ
kathaṁ vā jātīnāṁ dadhati mukulaḥ śyāmala-ruciṁ
harer vṛndāraṇye drutam ahaha keyaṁ gatir abhūt

iti—thus; *puṣpa*—of flowers; *vatikam*—the garden; *upetya*—approaching; *sa*—with; *atañkam*—fear; *sanskṛtena*—in Sanskrit; *kim*—why?; *agre*—in the presence; *mallinam*—of the jasmine flowers; *skhalati*—falls; *kalika*—of buds; *sreniḥ*—the multitude; *adhuna*—now; *kadambanam*—of kadamba trees; *kim*—why?; *va*—or; *trutati*—breaks; *paritaḥ*—everwhere; *mañjari*—of blossoms; *tatiḥ*—the multitude; *katham*—why?; *va*—or; *jatinam*—of jati flowers; *dadhati*—places; *mukulaḥ*—buds; *syamala*—black; *rucim*—color; *hareḥ*—of Kṛṣṇa; *vṛndā-aranye*—in the forest of Vṛndāvana; *drutam*—at once; *ahaha*—ah!; *ka*—what?; *iyam*—this; *gatiḥ*—movement; *abhūt*—was.

(She anxiously enters a flower-garden) Why are the jasmine buds falling? Why are the kadamba blossoms breaking into pieces? Why are the jāti buds black? What has happened to Kṛṣṇa's Vṛndāvana forest?

ubhe: ṇūṇaṁ mahā-dāvaggi-jala-vilidha esa vana-thali.

nunam—is it not?; *mahā*—great; *davaggi*—of a forest fire; *jala*—by the flames; *vilidha*—licked; *esa*—She; *vana*—in the forest; *thali*—staying.

Both Lalitā and Viśākhā: The forest must have been licked by the flames of a great fire.

rādhā: lalide ṇa jāṇe tikkha-dāvāṇala-kila-vilidhaṁ vi-a kīsa ajja me cittaṁ paḍibhādi. ta diṭṭhi-metta-mahida-pa-aṇḍa-dava-maṇḍalaṁ de va-assaṁ anusaremha.

lalide—O Lalitā; *na*—do not; *jane*—I know; *tikkha*—sharp; *davanala*—of the forest-fire; *kila*—by the sporting; *ajja*—now; *me*—of Me; *cittam*—the heart; *padibhadi*—is manifested; *ta*—therefore; *ditthi*—by a glance; *metta*—only; *mahida*—agitated; *pa-anda*—fierce; *dava-maṇḍalam*—forest-fire; *de*—of you; *va-assam*—friendship; *anusaremha*—we seek.

Rādhā: O Lalitā, I don't know why a great forest-fire playfully licks My heart. Let's find your friend, whose glance extinguishes great fires.

lalitā: edu edu pi-a-sahī.

edu—may come here; *edu*—may come here; *pi-a*—dear; *sahi*—friend.

Lalitā: Come, dear friend. Come.

rādhā: (sa-harṣam) nādi-dure go-ulinda-ṇandaṇo bhave. jaṁ esā go-maṇḍalī lakkhī-adi. (iti parikramya sodvegam)

sa—with; *harsam*—joy; *na*—not; *adi*—very; *dure*—far; *go-ulinda-nandano*—the prince of Gokula; *bhave*—may be; *jam*—because; *esa*—the; *go*—of cows; *maṇḍali*—herd; *lakkhi-adi*—is visible; *iti*—thus; *parikramya*—going; *sa*—with; *udvegam*—speed.

Rādhā: (Jubilant) I can see the surabhi cows! Kṛṣṇa can't be far away! (She begins to run.)

carati na puraḥ śaṣpaṁ bāṣpa-pravāhi-vilocanā
mukha-parisare ladbhoghurṇā na leḍhi ca tarṇakān
kim iti harito hambā-ravair iyaṁ sakhi bhindatī
hari hari harer dhenu-śreṇī paraṁ pathi śīryate

carati—go; *na*—not; *puraḥ*—in the presence; *saspam*—to grass; *baspa*—of tears; *pravahi*—with floods; *vilocana*—whose eyes; *mukha*—of the mouth; *parisare*—at the corner; *labdha*—attained; *udghurṇa*—agitation; *na*—do not; *ledhi*—lick; *ca*—also; *tarṇakan*—calves; *kim*—why?; *iti*—thus; *haritaḥ*—from Kṛṣṇa; *hamba*—of mooing; *ravaiḥ*—with sounds; *iyam*—this; *sakhi*—O friend; *bhindati*—is separated; *hari*—alas!; *hari*—alas!; *hareḥ*—of Kṛṣṇa; *dhenu*—of cows; *sreni*—the herd; *param*—greatly; *pathi*—on the path; *siryate*—is devastated.

Why do the cows, their eyes flooded with tears, refuse to eat the grass before them? Why, overwhelmed with emotions, do they not lick their calves? Why do they break the directions with their lament? Ah! Ah! Kṛṣṇa's surabhi cows on this path are on the verge of death!

nepathye:
daṁśaḥ kaṁsa-nṛpasya vakṣasi ruṣā kṛṣṇorageṇārpyatāṁ
dūre goṣṭha-taḍāga-jīvanaṁ ito yenopajahre hariḥ

hā dhik kaḥ śaraṇaṁ bhaven mṛdi luṭhad gātrīyam antaḥ-klamād
ābhīrī-śapharī-tatiḥ śithilitā-śvāsormir āmilati
(rādhā sotkampaṁ ghūrṇantī mūrchati.)

nepathye—from behind the scenes; *daṁsaḥ*—the bite; *kaṁsa*—of Kaṁsa; *nṛpaśya*—of the king; *vakṣasi*—on the chest; *rusa*—with anger; *kṛṣṇa*—black; *uragena*—by the serpent; *arpyatām*—placed; *dure*—far away; *goṣṭha*—in Vraja; *tadaga*—of the pond; *jivanam*—the life; *itaḥ*—thus; *yena*—by whom; *upajahre*—brought; *hariḥ*—Kṛṣṇa; *ha*—alas!; *dhik*—fie!; *kaḥ*—who?; *saranam*—the shelter; *bhavet*—may be; *mrdi*—on the ground; *luthat*—rolling about; *gatri*—whose limbs; *iyam*—she; *antaḥ*—in her heart; *klamat*—because of the suffering; *abhiri*—of the gopīs; *saphari*—of the saphari fish; *tatiḥ*—the host; *sithilita*—loosened; *svasa*—of sighs; *urmiḥ*—the wave; *āmilati*—closes; *rādhā*—Rādhā; *sa*—with; *utkampam*—trembling; *ghurṇanti*—becomes agitated; *murchati*—faints.

A voice from behind the scenes: May a black snake angrily bite the chest of king Kaṁsa, who took away the moon of Hari, which gives life to the pond of Vraja village! Ah! The śapharī fish of the gopīs are rolling on the dry ground in agony. The waves of their life-breath are stopping. What will give them shelter now?
(Trembling with agitation, Rādhā faints.)

lalitā: halā samassasa samassasa.

hala—dear friend; *samassasa*—be comforted; *samassasa*—be comforted.

Lalitā: Ah, dear sakhi, calm down, calm down!

rādhā: (cakṣur unmīlya nabho vilokayantī) deva divākara namasyati rādhikā. sādhayābhīṣṭam.

cakṣuḥ—eyes; *unmilya*—opening; *nabhaḥ*—to the sky; *vilokayanti*—looking; *deva*—O lord; *divakara*—O sun-god; *namasyati*—offers respectful obeisances; *rādhikā*—Rādhā; *sadhaya*—please fulfill; *abhistam*—the desire.

Rādhā: (Opens Her eyes and looks to the sky) O sun-god, Rādhā offers Her respectful obeisances unto you! Please fulfill Her desire.

viśākhā: (sa-sambhramam) sahassa-bhānuṇā maṅgalaṁ āsaṁsidam.

sa—with; *sambhramam*—awe; *sahassa*—thousands; *bhanuna*—with rays of light; *maṅgalam*—auspiciousness; *asaṁsidam*—is desired.

Viśākhā: (With awe) The thousand-rayed sun-god gives a benediction.

rādhā: (aśrutim abhinīya) hanta hanta
viṣūcīnair nītā madhurima-parītair madhu-bhidaḥ
padair vailakṣaṇyaṁ kim api jagatī-locana-haram
iyaṁ tīra-kṣauṇī taraṇi-taraṇāyāḥ sakhi dṛśor
vrajantī panthānaṁ mama karaṇa-vṛttīr jvarayati

aśrutim—not hearing; *abhiniya*—representing dramatically; *hanta*—ah!; *hanta*—ah!; *visucinaiḥ*—spread everywhere; *nita*—brought; *madhurima*—with sweetness; *paritaiḥ*—filled; *madhu-bhidaḥ*—of Kṛṣṇa, the enemy of spring; *padaiḥ*—by the footprints; *vailakṣaṇyam*—different symptoms; *kim api*—a certain; *jagati*—of the entire world; *locana*—the eyes; *haram*—enchanting; *iyam*—this; *tira-kṣauni*—shore; *taranai-taranayaḥ*—of the Yamuna River, the daughter of the sun-god; *sakhi*—O friend; *drsoḥ*—of the eyes; *vrajanti*—going; *panthanam*—on the pathway; *mama*—of Me; *karana-vṛttiḥ*—the senses; *jvarayati*—causes to burn with fever.

Rādhā: (Not hearing Viśākhā's words) Ah! Ah! It's scattered sweet Kṛṣṇa-footprints enchanting the world's eyes and making them filled with various loving emotions, the Yamunā's shore now walks on the pathway of My eyes and makes My senses burn with pain!

lalitā: halā ettha puliṇe sūraṁ ārohi-a ahiṭṭhaṁ abbhatthemha.

hala—ah!; *ettha*—here; *puline*—on the river-shore; *suram*—the sun-god; *arohi-a*—worshipping; *ahittham*—desire; *abbhatthemha*—let us pray.

Lalitā: Ah! On this riverbank let us worship the sun-god and pray to him for the fulfillment of our desire.

rādhā: (puline luṭhantī)
tvam asmākaṁ yasmin paśupa-ramaṇīnāṁ racitavān
sadā bhūyo bhūyaḥ praṇaya-gahanaṁ tuṣṭi-laharīm
tad etat kālindī-pulinam iha khinnaḥ kim adhunā
parirambhād ambhoruha-mukha na sambhāvayasi naḥ

puline—on the shore; *luthanti*—rolling about on the ground; *tvam*—You; *asmakam*—of us; *yasmin*—in which place; *pasupa-ramaninam*—of the gopīs; *racitavan*—created; *sada*—always; *bhūyaḥ*—again; *bhūyaḥ*—and again; *praṇaya*—waves; *tat etat*—that; *kalindi*—of the Yamuna; *pulinam*—the shore; *iha*—here; *khinnaḥ*—distressed; *kim*—why?; *adhuna*—now; *parirambhat*—from embraces; *ambhoruha-mukha*—O lotus-faced one; *na*—not; *sambhavayasi*—You do; *naḥ*—to us.

Rādhā: (Rolls about on the river-bank) O lotus-eyed one, on this Yamunā shore, where again and again You splashed us with waves of love, why do You not now embrace us who are tormented with pain?

lalitā: (kālindīm avalokya)
bahiṇi mihira-vaṁsuttaṁsa-rube tu-atto
mahumahaṇa-padattiṁ labdhu-kāmāgatamhi

kalindim—at the Yamuna River; *avalokya*—looking; *bahini*—O sister; *mihira*—of the sun-god; *vaṁsu*—in the dynasty; *uttaṁsa*—the crown; *rube*—in the form; *tu-atto*—from you; *mahu-mahana*—of Kṛṣṇa, whose sweetness shames the sweetness of honey; *padattim*—new; *labdhu*—to obtain; *kama*—desiring; *agata*—arrived here; *amhi*—I have.

Lalitā: (Looking at the Yamunā) O sister, O crown of the sun-god's dynasty, I have come here desiring to hear from you news of Kṛṣṇa, whose sweetness shames the sweetness of honey.

rādhā: (sanskṛtena)
yad ajani maṇi-harmya-spardhi-kuñjānuviddhaṁ
tava sakhi navarodhas tasya līlāvarodhaḥ

(iti mūrchati)

sanskṛtena—in Sanskrit; *yat*—which; *ajani*—was manifest; *mani*—jewelled; *harmya*—palaces; *spardhi*—rivalling; *kuñja*—with groves; *anuviddham*—filled; *tava*—of you; *sakhi*—O friend; *nava*—new; *rodhaḥ*—shore; *tasya*—of Him; *lila*—of pastimes; *avarodhaḥ*—the home; *iti*—thus; *murchati*—faints.

Rādhā: O sakhi Yamunā, your ever-new shores are filled with forest groves that rival jewelles palaces and that were the home of Kṛṣṇa's pastimes. (She faints.)

viśākhā: lalide vaṇa-māliṇo nimmalla-mālaṁ nāsa-sihare appehi. (ity ubhe tathā kurutaḥ.)

lalide—O Lalitā; *vana-malino*—of Kṛṣṇa, who wears a garland of forest-flowers; *nimmalla*—once-used; *malam*—flower garland; *nasa*—of the nose; *sihare*—at the tip; *appehi*—please place; *iti*—thus; *ubhe*—both gopīs; *tathā*—in that way; *kurutaḥ*—do.

Viśākhā: Vanamālī once wore this garland. Bring it to Rādhā's nose. (They both do that.)

rādhā: (cirāt prabudhya sanskṛtena) lalite samākarṇaya
dṛṣṭaḥ ko 'pi bhayaṅkaraḥ sakhi mayā svapno balīyān abhūd
etasmin api me pratīti-racanā jāgrad-daśety udgatā
dūtaḥ ko 'pi durāgrahaḥ kṣiti-pater āgatya vṛndāṭavīṁ
kṛṣṇaṁ hanta rathena (ity ardhokte) santam ahaha kṣemaṁ vraje tiṣṭhatu
tad ahaṁ duḥsvapna-vipāka-śāntaye kālinda-nandinyāṁ kṛtābhiṣekā mukundaṁ paśyeyam.

cirat—after a long time; *prabudhya*—becoming conscious; *sanskṛtena*—in Sanskrit; *lalite*—O Lalitā; *samakrṇaya*—please listen; *dṛṣṭaḥ*—seen; *kah api*—something; *bhayaṅkaraḥ*—frightening; *sakhi*—O friend; *mayā*—by Me; *svapnaḥ*—a dream; *baliyan*—very vivid; *abhūt*—was; *etasmin*—in this; *api*—also; *me*—of Me; *pratiti*—belief; *racana*—creating; *jagrat*—wakefulness; *dasa*—of the condition; *iti*—thus; *udgata*—is manifested; *dutaḥ*—messenger; *kah api*—a certain; *duragrahaḥ*—wicked; *kṣiti-pateḥ*—of the king; *agatya*—arriving; *vṛndā-atavim*—at Vṛndāvana; *kṛṣṇam*—Kṛṣṇa; *hanta*—indeed; *rathen*—by

chariot; *iti*—thus; *ardha*—half; *ukte*—in the statement; *santam*—peace; *ahaha*—ah!; *kṣemam*—happiness and auspiciousness; *vraje*—in Vraja; *tiṣṭhatu*—may be; *tat*—therefore; *aham*—I; *duhsvapa*—bad dream; *vipaka*—of the full manifestation; *santaye*—for quelling; *kalinda-nandinyam*—in the Yamuna River, the daughter of Mount Kalinda; *kṛta*—performed; *abhiseka*—bath; *mukundam*—Kṛṣṇa; *paśyeyam*—I may see.

Rādhā: (After a long time She regains consciousness) Lalitā, I saw a frightening dream! It was so vivid I thought I was awake. In this dream a wicked messenger of king Kaṁsa came to Vṛndāvana and took Kṛṣṇa... (She leaves the sentence unfinished.) I pray there will be peace and prosperity in Vraja. Now in order to become free from the ill effects of this bad dream I will bathe in the Yamunā and then go to see Mukunda.

viśākhā: halā khelā-titthaṁ gacchamha. jahiṁ sadā ma-undo kheladi. (iti sarvāḥ parikramanti.)

hala—O; *khela-titttham*—to Khela-tirtham; *gacchamha*—let us go; *jahim*—where; *sada*—eternally; *ma-undo*—Kṛṣṇa; *kheladi*—enjoys transcendental pastimes; *iti*—thus; *sarvaḥ*—all; *parikramanti*—walk.

Viśākhā: Let us go to Khelā-tīrtha, where Kṛṣṇa eternally enjoys pastimes. (They all walk.)

(tataḥ praviśati vṛndā mukharā ca.)

tataḥ—then; *praviśati*—enters; *vṛndā*—Vṛndā; *mukharā*—Mukharā; *ca*—and.

(Vṛndā and Mukharā enter.)

mukharā: vacche kiṁ karedi rāhā.
vacche—O child; *kim*—what?; *karedi*—is doing; *raha*—Rādhā.

Mukharā: My child, what is Rādhā doing?

vṛndā: ārye paśyeyam. viśākhayā saha khelā-tīrtham avagāhate.

arye—O noble lady; *paśyeyam*—I shall see; *viśākhāya*—Viśākhā; *saha*—with; *khela-tirtham*—in Khela-tirtha; *avagahate*—bathes.

Vṛndā: O noble lady, She is bathing in the waters of Khelā-tīrtha with Viśākhā.

rādhā: (tuṅgaṁ taraṅga-sobhaṁ vilokya) viśākhe sādhu sādhu, yad adya khelā-tīrtham upanītāsmi. paśya nīlāmbuja-vanī-nilīnas tava sakhā vistṛta-bhujārgalaḥ khelati.

tuṅgam—fall; *taraṅga*—of waves; *sobham*—splendor; *vilokya*—seeing; *viśākhe*—O Viśākhā; *sādhu*—well done; *sādhu*—well done; *yat*—because; *adya*—now; *khela-tirtham*—Khela-tirtha; *upanita*—attained; *asmi*—I have; *paśya*—look; *nila*—blue; *ambuja*—of lotus flowers; *vani*—in the forest; *nilinaḥ*—hidden; *tava*—your; *sakha*—friend; *vistṛta*—broad; *bhuja*—of arms; *argalaḥ*—bolts; *khelati*—enjoy pastimes.

Rādhā: (Gazes at the beauty of the tall waves) O Viśākhā, well done! Well done! Now I will bathe the waters of Khelā-tīrtha. Look! There is Your friend Kṛṣṇa! He is hiding among the blue lotus flowers and playfully waving His arms!

viśākhā: ado odarehi. (ity ubhe niṣkrānte)

ado—then; *odarehi*—enter.

Viśākhā: Let's enter the water. (They both exit.)

lalitā: (vilokya sa-vikrośam) haddhī haddhī hadamhi hadamhi. esā pi-a-sahī viśāhā-e saddhaṁ gahira-pavāhe ṇimaggā jevva. na una hado utthidā. ta tuṇṇaṁ doṇṇaṁ ta-i-ā bhavissam. (tayor jala-praveśaṁ dṛṣṭvā ity avataraṇaṁ naṭayati.)

vilokya—looking; *sa*—with; *vikrośam*—grief; *haddhi*—alas!; *haddhi*—alas!; *hada*—killed; *amhi*—I am; *hada*—slain; *amhi*—I am; *esa*—She; *esa*—She; *pi-a*—dear; *sahi*—the friend; *viśaha-e*—Viśākhā; *saddham*—with; *gahira*—in the deep; *pavahe*—in the waters; *nimagga*—has drowned; *jevva*—certainly; *na*—not; *una*—again; *hado*—from the water; *utthida*—will rise; *ta*—therefore; *donnam*—of them both; *ta-i-a*—a third; *bhavissam*—I shall become; *tayoḥ*—of them

both; *jala*—in the water; *pravesam*—the entrance; *dṛṣṭvā*—seeing; *iti*—thus; *avataranam*—the descent into the water; *naṭayati*—represents dramatically.

Lalitā: (Looking on, she becomes grief-stricken) Ah! Ah! Now I am dead! I am dead! My dear sakhi Rādhā has drowned in the deep river waters with Viśākhā! She will never again rise from those waters! These two have drowned, and now I will become the third. (She enters the water.)

mukharā: (sāsram) hā devva hā devva kiṁ kkhu edaṁ.

sa—with; *asram*—tears; *ha*—O; *devva*—fate; *ha*—O; *devva*—fate; *kim*—why?; *kkhu*—indeed; *edam*—this.

Mukharā: (In tears) O Fate! Why have you done this?

vṛndā: (saṅkrandanam) dhik keyaṁ gatir upasthitā. (ity ārtiṁ naṭayanti) ārye manyunāvatitīrṣuṁ tarasā dhārayā lalitām. (ity ubhe tathā kurutaḥ.)

sa—with; *akrandanam*—crying; *dhik*—alas!; *ka*—what?; *iyam*—this; *gatiḥ*—destination; *upasthita*—is attained; *iti*—thus; *artim*—suffering; *naṭayanti*—representing dramatically; *arye*—O noble lady; *manyuna*—with grief; *avatitirsum*—desiring to enter the water; *tarasa*—at once; *dharaya*—hold; *lalitām*—Lalitā; *iti*—thus; *ubhe*—they both; *kurutaḥ*—do that.

Vṛndā: (Crying) Ah! What will happen to Her now? (Suffering) Noble lady, Lalitā is grief-stricken, and now she also wants to drown in the water. Stop her at once! (They both do that.)

lalitā: (vilokya svagatam) haddhī haddhī gariṭṭho viggho ubatthido. ta keṇa bi vabadeseṇa ido nikkami-a go-aḍḍhane bhi-u-paḍaṇeṇa ṇaṁ pi-a-jana-vippa-o-a-daṁsaneṇabi avidiṇṇaṁ silā-kaṭhiṇaṁ taṇu-aṁ silāhiṁ cuṇṇa-issam. (iti śokavegaṁ apahnutya prakāśam) ajje muñcehi maṁ. ahaṁ gadu-a edaṁ accari-aṁ vuttantaṁ bha-avadī-pahudinaṁ vinnavissam. (iti niṣkrānta)

vilokya—seeing; *svagatan*—aside; *haddhi*—alas!; *haddhi*—alas!; *garittho*—a great; *viggho*—obstacle; *ubatthido*—is manifested; *ta*—

therefore; *kena bi*—by some; *vabadesena*—trick; *ido*—from here; *nikkāmi-a*—going; *go-addhane*—on Govardhana Hill; *bhi-u*—from the precipice; *padanena*—by falling; *nam*—Her; *pi-a*—dear; *jana*—from the friend; *vippa-o-a*—of the separation; *daṁsanena*—by the sight; *bi*—also; *avidinnam*—unbroken; *sila*—with rocks; *kathinam*—hard; *tanu-am*—body; *silahim*—by the rocks; *cunna-issam*—I shall crush to pieces; *iti*—thus; *śoka*—of grief; *udvegam*—the agitation; *apahnutya*—conceāliṅg; *prakasam*—openly; *ajje*—O noble lady; *muñcehi*—let go; *mam*—of me; *aham*—I; *gadu-a*—having gone; *edam*—this; *accari-am*—wonderful; *vuttantam*—news; *bha-avadi*—of the noble lady; *pahudinam*—beginning with; *vinnavissam*—I shall speak; *iti*—thus; *niṣkrānta*—she exits.

Lalitā: (Seeing this, she says to herself) Alas! Alas! Here is a great obstacle. By some trick I will escape from this place and jump from the top of Govardhana Hill, and on the rocks at the mountain's base I will crush this hard-as-stone body that would not break from not being able to see its dear sakhis! (Hiding her grief, she openly says:) Noble lady, I must go and tell this strange news to noble Paurṇamāsī and her friends! (She exits.)

(ākāśe)
prabhur bhavati kaḥ kṛtī mahima-pūram asyāḥ paraṁ
nirūpayitum ujjvalaṁ jagati gopa-vāma-bhruvaḥ
munīndra-kula-durlabhaṁ nava-taḍid-vilāsādya yā
bhidaṁ saha vayasyayā mihira-maṇḍalasyākarot

akase—from the sky; *prabhuḥ*—able; *bhavati*—is; *kaḥ*—what; *kṛti*—exalted peson; *mahima*—of glory; *puram*—the flood; *asyāḥ*—of Her; *param*—great; *nirūpayitum*—to describe; *ujjvalam*—slendid; *jagati*—in this world; *gopa-vama-bhruvaḥ*—of the gopī; *muni*—of sages; *indra*—of the leaders; *kula*—by the community; *durlabham*—difficult to obtain; *nava*—new; *tadit*—lightning; *vilasa*—slendid; *adya*—now; *a*—who; *bhidam*—separation; *saha*—with; *vayayaya*—Her friend; *mihira*—of the sun; *maṇḍalasya*—of the circle; *akarot*—did.

A voice from the sky: What great person in this world is able to describe the shining flood of this beautiful-eyebrowed gopī's glory? As splendid as new lightning, She and Her sakhi have now entered the sun-planet, which even the great sages cannot attain.

vṛndā: ārye śrūyatām. rādhikāyāḥ siddhir amībhir meghāntaritaiḥ siddhaiḥ ślāghyate.

arye—O noble lady; *śruyatām*—it should be heard; *rādhikāyaḥ*—of Rādhā; *siddhiḥ*—the perfection; *amibhiḥ*—by these; *megha*—the clouds; *antaritaḥ*—within; *siddhaiḥ*—by the siddha demogods; *slaghyate*—is glorified.

Vṛndā: Noble lady, listen. The siddha demigods in the clouds are glorifying Rādhā's atainment of perfection.

mukharā: (bhū-tale luṭhanti) hā hā ṇittiṇi rāhe. kahiṁ gadāsi.

bhū—of the ground; *tale*—on the surface; *luthanti*—rolling about; *ha*—alas!; *ha*—alas!; *nittini*—O granddaughter; *rāhe*—Rādhā; *kahim*—where?; *gadasi*—have You gone.

Mukharā: (Rolling about on the ground) Ah! Ah! O granddaughter Rādhā, where have You gone?

vṛndā: (sa-khedam)
ahaha gahanam etac cintayanti samantāt
kaṭutara-putapāka-jvālayaivākulāsmi
viparinatim akāṇḍe puṇḍarīkekṣaṇas te
katham iva bhavitāsau śuśruvān paṅkajākṣi

sa—with; *khedam*—despair; *ahaha*—ah!; *gahanam*—deep anguish; *etat*—this; *cintayanti*—I meditate on with pain; *samantant*—completely; *katutara*—very harsh; *putapaka*—of a putapaka fire; *jvalaya*—by the flames; *eva*—certainly; *akula*—distressed; *asmi*—I am; *viparinatim*—death; *akande*—untimely and sudden; *pundarika-ikṣaṇaḥ*—lotus-eyed Kṛṣṇa; *te*—of You; *katham*—how?; *iva*—like; *bhavita*—will be; *asau*—He; *suśruvan*—hearing; *paṅkaja-akṣi*—O lotus-eyed Rādhā.

Vṛndā: (Anguished) As I think of Rādhā's death I suffer as if burning in the flames of a pūṭa-pāka fire! O lotus-eyed Rādhā, when He hears of Your sudden, untimely death, what will happen to lotus-eyed Kṛṣṇa?

(punar ākāśe)
praṇaya-maṇi-karaṇḍikā murareḥ
śiva śiva jīvitam eva rādhikāyāḥ

iyam api lalitā drutaṁ sa-khedā
śikharadatī śikharād gireḥ papāta

punaḥ—again; *akase*—from the sky; *praṇaya*—of love; *mani*—of the jewels; *karandika*—the case; *mura-areḥ*—of Kṛṣṇa, the enemy of the Mura demon; *siva*—ah!; *siva*—ah!; *jivitam*—the life and soul; *eva*—certainly; *rādhikāyaḥ*—of Rādhā; *iyam*—she; *api*—even; *lalitā*—Lalitā; *drutam*—immediately; *sa*—with; *kheda*—grief; *sikharadati*—the ruby; *sikharat*—from the summit; *gireḥ*—of Govardhana Hill; *papata*—as fallen.

A voice from the sky: Grief-stricken Lalitā, whose teeth are beautiful as pomegranate seeds, who is a jewelry-chest of love for Kṛṣṇa, and who is the life and soul of Rādhā, has now jumped from the top of Govardhana Hill!

mukharā: ha lalide kadhaṁ pariccattāsi. (ity udghūrṇantī) vunde so-āṇala-kīlā-jalidaṁ attāṇa-aṁ jamuṇā-pavesena sī-alā-emi. (ity avatitīrṣati.)

ha—O; *lalide*—Lalitā; *kadham*—why?; *pariccattasi*—have you left; *iti*—thus; *udghuranti*—becomes very agitated; *vunde*—O Vṛndā; *so-a*—of grief; *ahala*—of the fire; *kila*—by the flames; *jalidam*—burned; *attana-am*—myself; *jamuna*—in the Yamuna River; *pavesena*—by entering; *si-ala-emi*—I shall become cooled; *iti*—thus; *avatitarisati*—she desires to enter the water.

Mukharā: Lalitā, why have you left us? (She becomes very agitated.) Vṛndā, Now I will enter the Yamunā and cool this body burning in the flames of grief! (She begins to enter the water.)

(punar ākāśe) vṛddhe sāmpratam idaṁ asāmprataṁ mā kṛthāḥ.

punaḥ—again; *akase*—in the sky; *virddhe*—O elderly lady; *sampratam*—now; *idam*—this; *asampratam*—not the proper time; *ma*—do not; *kṛthāḥ*—do it.

A voice from the sky: Elderly lady, don't do it! It is not right.

vṛndā: ārye ravi-maṇḍalān niḥsarantī vāṇīyam anatīkramaṇīyā.

arye—O noble lady; *ravi-maṇḍalat*—from the sun-planet; *nihsaranti*—descending; *vani*—statement; *iyam*—this; *anatikramaniya*—should not be disobeyed.

Vṛndā: O noble lady, this order descending from the realm of the sun is not to be disobeyed!

mukharā: tā edaṁ vuttaṁ bha-avadī-e ṇiveda-issaṁ.

tat—therefore; *edam*—this; *vuttam*—news; *bha-avadi-e*—to the noble Paurṇamāsī; *niveda-issam*—I shall relate.

Mukharā: I will tell all this to noble Paurṇamāsī.

(punar apy ambare gambhīra-dhvaniḥ)

punaḥ—again; *api*—also; *ambare*—in the sky; *gambhira*—a deep; *dhvaniḥ*—sound.

(A deep sound again rumbles in the sky.)

mukharā: vacche suṭṭhu ṇa suvva-i kerisī esā divvā vāṇī.

vacche—O child; *sutthu*—nicely; *na*—not; *suvva-i*—was heard; *kerisi*—what kind?; *esa*—this; *divva*—from the sky; *vani*—statement.

Mukharā: Child, I could not clearly hear it. What did the demigods say?

vṛndā:
nirvyājaṁ kuru karṇayoḥ kamalinī-klānti-cchidādharmiṇaḥ
koka-strī-priya-saṅgama-pratibhuve devasya divyā giraḥ
kālindī-jala-majjanena mukhare mā sāhasikyaṁ kṛthā
bhūyas te bhavitā pramoda-sudhayā purṇo mahān uddhavaḥ
(iti niṣkrānte. iti niṣkrāntāḥ sarve.)

nirvyajam—without duplicity; *kuru*—please do; *karṇayoḥ*—on the ears; *kamalinī*—of the lotus flowers; *klanti*—the fatigue; *chida*—removing; *dharminaḥ*—by nature; *koka-stri*—of the female cakravaka birds; *priya*—with their lovers; *saṅgama*—the association;

pratibhuvaḥ—the promise; *devasya*—of the demigod; *divya*—the splendid; *giraḥ*—words; *kalindi*—of the Yamuna River; *jala*—in the water; *nimajjanena*—by entering; *mukhare*—O Mukharā; *ma*—do not; *sahasikyam*—this reckless act; *kṛthāḥ*—do; *bhūyaḥ*—again; *te*—by you; *bhavita*—will be; *pramoda*—of bliss; *sudhaya*—with the nectar; *purṇaḥ*—filled; *mahān*—the great devotee; *uddhavaḥ*—Uddhava; *iti*—thus; *niṣkrānte*—they both exit; *iti*—this; *niṣkrāntaḥ*—exit; *sarve*—all.

Vṛndā: Please place in your ears these splendid words of the sun-god, who removes the fatigue of the lotus flowers and witnesses the cakravākī birds' meeting with their lovers. The sun-god said: "O Mukharā, don't commit this reckless act of drowing yourself in the water of the Yamunā! In the future you will enjoy a festival of the nectar of bliss."
(They both exit. Everyone exits.)

"The Meeting With Rādhā"

uddhavaḥ: saṅgīta-vidyā-vedhasaṁ bharatam abhyarthya kiñcid apūrvaṁ rūpakaṁ karitam. tac ca devarṣi-tīrthena tumburu-haste preṣitam. tumburuṇā ca gandharvān idaṁ adhyāpitam.

sangita—of music; *vidya*—of the science; *vedhasam*—the original author; *bharatam*—Bharata Muni; *abhyarthya*—requesting; *kincit*—a certain; *apurvam*—new; *rūpakam*—play; *karitam*—created; *tat*—that; *ca*—also; *devarsi-tirthena*—by Devarsi Narada; *tumburu*—the tumburu; *haste*—in hand; *presitam*—conducted; *tumburuna*—with the tumburu; *ca*—also; *gandharvan*—the Gandharvas; *idam*—this; *adhyapitam*—taught.

Uddhava: After praying to Bharata Muni, Paurṇamāsī composed a new musical drama. Nārada Muni sent it in Tumburu's hand and Tumburu taught it to the Gandharvas.

gārgī: dāṇiṁ kebi divva-purisā tattha-hodī-e poṇṇamāsī-e saddhaṁ ālabantā ma-e diṭṭha. tā ede gandhavvā hubissanti.

danim—now; *kebi*—some; *divva-purisa*—demigods; *tattha-hodi-e*—the noble lady; *ponnamasi-e*—Paurṇamāsī; *saddham*—with; *alabanta*—talking; *ma-e*—by me; *dittha*—are seen; *ta*—therefore; *ede*—they; *gandharva*—the actors; *hubissanti*—will be.

Gārgī: I see some demigods talking with noble Paurṇamāsī. They must be Gandharvas.

uddhavaḥ: atha kiṁ paśyāyaṁ madhumaṅgalena saha nṛtya-vilokanārtham aravinda-locanaḥ kuruvinda-mandirasyālindam adhirohate.

atha-kim—yes; *paśyayam*—I see; *madhumaṅgalena*—Madhumaṅgala; *saha*—with; *nrtya*—the play; *vilokana*—of seeing; *artham*—for the purpose; *aravinda-locanaḥ*—lotus-eyed Kṛṣṇa; *kuruvinda*—of rubies; *mandirasya*—of the palace; *alindam*—the porch; *adhirohate*—climbs.

Uddhava: Yes, it is so. Look! Accompanied by Madhumaṅgala, lotus-eyed Kṛṣṇa ascends the ruby balcony of the palace to see the play.

gārgī: ahaṁ gadu-a muharaṁ presa-issam.

aham—I; *gadu-a*—having sons; *muharam-presa-issam*—I shall send.

Gārgī: I will go and bring Mukharā.

uddhavaḥ: aham api bhagavatyā saha naṭān preṣayiṣyāmi.

aham—I; *api*—also; *bhagavatya*—the noble lady; *saha*—with; *natan*—the actors; *presayiṣyāmi*—shall dispatch.

Uddhava: Noble Paurṇamāsī and I will bring the actors.

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.)
kṛṣṇaḥ: (sa-khedam)
hā līlāvati hā cakora-nayane hā candra-bimbānane
hā bimba-pratimauṣṭhi hā guṇavati-goṣṭhī-puro-vartini
hā goṣṭhākhila-khañjarīta-nayanā-mūrdhābhiṣikte kathaṁ
ha rādhe hata-daiva-durvilasitair yātāsi ghorāṁ daśām

tataḥ—then; *praviśati*—enters; *yathā*—as; *nirdiṣṭaḥ*—described; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *khedam*—unhappiness; *ha*—O; *lilavati*—playful girl; *ha*—O; *cakora*—cakora birds; *nayane*—whose eyes; *ha*—O; *candra*—of the moon; *bimba*—the disc; *anane*—whose face; *ha*—O; *bimba*—of bimba fruit; *pratima*—the form; *osthi*—whose lips; *ha*—O; *guṇavati*—virtuous; *goṣṭhi*—of the community; *puraḥ-vartinī*—the foremost; *ha*—O; *goṣṭha*—of Vraja; *akhila*—all; *khañjarita*—wagtail birds; *nayana*—eyes; *murdha*—the head; *abhisikte*—crowned; *katham*—how is it?; *ha*—O; *rādhe*—Rādhā; *hata*—fatal; *daiva*—fate; *durvilasitaiḥ*—by the wicked actions; *yata*—attained; *asi*—you have; *ghoram*—a terrible; *dasam*—condition.

(Kṛṣṇa, as described, enters.)
Kṛṣṇa: (With grief) O playful girl, O girl whose eyes are cakora birds, O moon-faced one, O girl whose lips are bimba fruits, O best of all virtuous girls, O crowned queen of all the girls of Vraja,

whose eyes are like those of a khañjana birds, O Rādhā, why have the wicked actions of fate brought You to this terrible end?

madhamaṅgala: pi-a-va-assa adi-dullaha-daṁsaṇa bi rāhi-ā vijjamanevva me paḍibhādi.

pi-a—dear; *va-assa*—O friend; *ati*—very; *dullaha*—difficult; *daṁsana*—to see; *bi*—even; *rahi-a*—Rādhikā; *vijjamana*—existing; *ivva*—as if; *me*—to me; *padibhadi*—is manifested.

Madhumaṅgala: Dear friend, although it is very difficult to see Rādhikā, now She seems to have appeared before my eyes.

kṛṣṇaḥ: sakhe satyam āśayaiva kad-arthyamāno 'smi yataḥ
nīre maṅkṣu mimaṅkṣum ārta-mukharām uddiśya caṇḍa-dyuter
dūrān maṇḍalataḥ kṛpāturatayā yat prādurāsīt tadā
hā dhig vāg-amṛtena tena janitas tasyāḥ punaḥ saṅgama-
pratyāśāṅkura uccakair mama sakhe svāntaṁ haṭhād vidhyati

sakhe—O friend; *satyam*—in truth; *asayaiva*—by hope; *kad-arthyamanaḥ*—tormented; *asmi*—I am; *yataḥ*—because; *nire*—in the water; *maṅkṣu*—quickly; *mimaṅkṣum*—to enter; *arta*—suffering; *mukharām*—Mukharā; *uddiśya*—in relation to; *canda-dyuteḥ*—of the sun; *durat*—from far away; *maṇḍalataḥ*—from the circle; *kṛpā*—of compassion; *aturataya*—with the overwhelming feelings; *yat*—which; *prādurāsīt*—was manifested; *tada*—then; *ha*—alas!; *dhik*—alas!; *vak*—of words; *amṛtena*—with the nectar; *tena*—by that; *janitaḥ*—born; *tasyāḥ*—of Her; *punaḥ*—again; *saṅgama*—of meeting; *pratyasa*—of hope; *ankuraḥ*—a blade of grass; *uccakaiḥ*—greatly; *mama*—of Me; *sakhe*—O friend; *svantam*—the heart; *hathat*—violently; *vidhyati*—pierces.

Kṛṣṇa: O friend, I am now tortured by hope. When suffering Mukharā was about to drown herself, a voice from the sun planet mercifully told her that Rādhā had already entered the celestial world. The nectar of those words has now sprouted a single grass-blade of the hope to again meet Rādhā, and this blade of grass is violently piercing My heart!

(kṣaṇaṁ tūṣṇīṁ sthitvā punar uccakaiḥ)
prayātuṁ śvāphalkau dhṛta-turaga-valge caṭula-dhīr

niruddhā sākrandaṁ ratham adhirurukṣuṁ parijanaiḥ
udasraṁ sā dṛṣṭiṁ mayi vikirati krūra-manasā
vilambyālpaṁ hā dhik su-tanur anunītāpi na mayā

kṣaṇam—for a moment; *tusnim*—silence; *sthitvā*—manifesting; *punaḥ*—again; *uccakaiḥ*—in a loud voice; *prayatum*—to go; *svaphalkau*—when Akrura, the son of Svaphalka; *dhrta*—held; *turaga*—of the horses; *valge*—the reins; *catula*—unsteady; *dhiḥ*—whose mind; *niruddha*—stopped; *sa*—with; *akrandam*—crying; *ratham*—the chariot; *adhirurukṣum*—to climb aboard; *parijanaiḥ*—by Her friends; *mayi*—upon Me; *vikirati*—casts; *krura*—cruel; *manasa*—with a heart; *vilambya*—resting; *alpam*—slightly; *ha*—alas!; *dhik*—alas!; *su-tanuḥ*—beautiful girl; *anunita*—taken; *api*—even; *na*—not; *mayā*—by Me.

(After a moment's silence, He calls out) Akrūra held the horse's reins, about to drive away. Rādhā's heart trembled with unsteadiness. She cried loudly and tried to climb onto the chariot, but Her friends stopped Her. She cast a tear-filled glance at Me. And I was so cruel at heart that I paused for a moment, and then rode away! Alas! Alas! I did not take that beautiful girl with Me!

uddhavaḥ: deva samānītaḥ peśalo 'yaṁ divya-narṭaka-sampradāyaḥ.

deva—O Lord; *samanitaḥ*—assembled; *pesalaḥ*—expert; *ayam*—this; *divya*—splendid; *nartaka*—of actors; *sampradayaḥ*—the troupe.

Uddhava: O Deva, the splendid and expert demigod-actors are assembled.

kṛṣṇaḥ: sūtradhāra tūrṇam ārabhyatāṁ taurya-trikam.

sūtradhāra—O Sūtradhāra; *turnam*—at once; *arabhyatam*—should be beguṇ; *taurya-trikam*—the singing, music, and dancing.

Kṛṣṇa: Sūtradhāra, let the music, singing, and dancing begin.

(tataḥ praviśati gandharvair anugamyamāna uddhavaḥ paurṇamāsī mukharā ca.)

tataḥ—then; *praviśati*—enters; *gandharvaiḥ*—by the actors; *anugamyamanaḥ*—followed; *uddhavaḥ*—Uddhava; *paurṇamāsī*—Paurṇamāsī; *mukharā*—Mukharā; *ca*—and.

(Uddhava, Paurṇamāsī, and Mukharā enter, followed by the actors.)

sūtradhāraḥ:
nija-madhurima-mudrāmlāpitendīvara-śrīr
jayati parama-jaitraḥ ko 'pi rādhā-kaṭākṣaḥ
tri-bhuvana-jaya-lakṣmī-varyayā datta-dāma
madhu-ripur api yena krīḍayā nirjito 'bhūt

nija—own; *madhurima*—of sweetness; *mudra*—by the chacteristics; *amlapita*—wilted; *indivara*—of the lotus flower; *sriḥ*—the beauty; *jayati*—all glories; *parama*—the supreme; *jaitra*—conqueror; *kaḥ api*—a certain; *rādhā*—of Rādhā; *kata-akṣaḥ*—sidelong glance; *tri*—the three; *bhuvana*—in the worlds; *jaya*—of victory; *lakṣmi*—of goddesses; *varyaya*—by the best; *datta*—given; *dama*—a garland; *madhu*—of Madhu; *ripuḥ*—the enemy; *api*—even; *yena*—by which; *kridaya*—playfully; *nirjitaḥ*—defeated; *abhut*—is.

Sūtradhāra: All glories to Rādhā's supremely victorious sidelong glance, which with its sweetness makes the beauty of the most splendid lotus flowers wilt, and which with its playfulness easily conquers Kṛṣṇa, who was Himself garlanded by the goddess of victory victorious in the three worlds!

kṛṣṇaḥ: (sa-harṣam) sādhīyān eṣa hṛdayānandī nāndī-prayogaḥ.

sa—with; *harṣam*—happiness; *sadhiyan*—should be done; *esaḥ*—this; *hṛdaya*—the heart; *ānandi*—delighting; *nandi*—of the introductory verse; *prayogaḥ*—performance.

Kṛṣṇa: (Happily) This nāndī-verse delights My heart!

sūtradhāraḥ: (pārśvato vilokya) ārye kenāpi cāru-sandhinā prabandhena jagad-bandhor asya samārādhanāya kulācāryeṇa svargataḥ preṣito 'smi.

parsvataḥ—from the side; *vilokya*—glancing; *arye*—O noble lady; *kena api*—with a certain; *caru*—beautifully; *sandhina*—written; *prabandhena*—literary composition; *jagat*—of the universe; *bandhoḥ*—of the friend; *asya*—of Him; *samarādhānaya*—for the worship; *kula*—of the community; *acaryena*—by the spiritual master; *svargataḥ*—from the heavenly planetary system; *presitaḥ*—sent; *asmi*—I have been.

Sūtradhāra: (Glancing to the side) O noble lady, Nārada Muni, the spiritual master of the demigods has sent me from Svargaloka to worship Kṛṣṇa, the friend of the entire universe, with this beautifully written play.

naṭī: ajja ko kkhu so dava ppabandho.

ajja—O noble sir; *ko*—what?; *kkhu*—indeed; *dava*—then; *ppabandho*—literary work.

Naṭī: Noble sir, what play is it?

sūtradhāra:
rasika-siromaṇi-ramaṇaḥ
sulabho gokula-nivāsinām eva
sandarbho guṇa-garbhaḥ
sa jayati rādhābhisārākhyaḥ
tad gīyatāṁ maṅgala-dhruvā.

rasika-siromaṇi—to Kṛṣṇa, the crest-jewel of those expert at relishing transcendental mellows; *ramanaḥ*—delightful; *sulabhaḥ*—pleasing; *gokula*—of Gokula; *nivasīnām*—to the residents; *eva*—certainly; *sandarbhaḥ*—literary work; *guṇa*—of transcendental virtues; *garbhaḥ*—the origin; *saḥ*—to that; *jayati*—all glories; *rādhā*—with Rādhā; *abhisara*—the meeting; *ākhyaḥ*—named; *tat*—therefore; *giyatam*—should be sung; *maṅgala*—the auspicious; *dhruva*—introductory verse.

Sūtradhāra: All glories to this play filled with all good qualities, pleasing to Kṛṣṇa, the crest-jewel of those who expert at relishing transcendental mellows, delightful for the residents of Gokula, and bearing the name "The Meeting With Rādhā." Let the auspicious introduction now be sung!

naṭī: ajja kaṁ riduṁ olambi-a ga-issam.

ajja—O noble sir; *kam*—what?; *ridum*—season; *olambi-a*—in relation; *ga-issam*—shall I sing.

Naṭī: O noble sir, what season of the year shall I glorify in my song?

sūtradhāraḥ: ārye paśya paśya
śrīr eṣā vana-mālikāsu milati projjhyādya kundāvalīṁ
smartuṁ pañcama-cāturīṁ cira-parityaktaṁ yatante pikāḥ
bhāṇḍīrāt paripāṇḍuraḥ sphuṭam amī bhraśyanti yatra cchadāḥ
kālaḥ ko 'py ayam ujjvalaḥ sa-kutukī mandaṁ parispandate

arye—O noble one; *paśya*—look; *paśya*—look; *sriḥ*—beauty; *esa*—she; *vana*—in the forest; *malikasu*—the malika flowers; *milati*—meets; *projjhya*—abandoning; *adya*—now; *kunda*—of kunda flowers; *avalim*—the host; *smartum*—to remember; *pañcama*—on the fifth note; *caturim*—skill; *cira*—for a long time; *parityaktam*—to abandon; *yatante*—endeavor; *pikaḥ*—the cuckoos; *bhandirat*—from the banyan tree; *paripanduraḥ*—white; *sphuṭam*—clearly; *āmi*—they; *bhrasyanti*—fall; *yatra*—where; *chadaḥ*—the leaves; *kalaḥ*—time; *kah api*—a certain; *ayam*—this; *ujjvalam*—splendid spring; *sa*—with; *kutuki*—eargerness; *mandam*—gentle; *parispandate*—trembles.

Sūtradhāra: Noble lady, look! Look! Leaving the kunda flowers, beauty enters the mālikā flowers. The cuckoos struggle to remember their long-neglected skill in singing the fifth note. Pale leaves fall from the banyan tree. Thus this splendid time slowly and gently manifesting.

naṭī:
iha jhampidābi parido
samīladā-e phuḍaṁ kaṭorā-e
mahubeṇa ho-i lahuṇā
ṇa māhavī aṇuṇīda-tthava-ā

iha—here; *jhampida*—covered; *bi*—also; *parido*—everywhere; *sāmi-lada-e*—by a samī tree; *phudam*—manifested; *katora-e*—hard; *mahubena*—by the bumble-bee; *ho-i*—is; *lahuna*—slightly; *na*—not; *mahavi*—madhavi flower; *anunida*—respected; *tthava-a*—song of praise.

Naṭī: Even though it is surrounded by harsh śamī bushes, this bumble-bee does not stop glorifying mādhavī flower even for a moment.

sūtradhāraḥ: (sa-paritoṣam) ārye sādhu sādhu prastāvocitam eva tāvad upanyastam. tathā hi

vṛddhayā śaśvad-ārabdha-
nirodham api rādhikām
nirāvādhaṁ sadā sādhu
ramayaty eṣa mādhavaḥ.
(iti niṣkrāntau.)

sa—with; *paritosam*—pleasure; *arye*—O noble one; *sādhu*—well done; *sādhu*—well done; *prastava*—introduction; *ucitam*—suitable; *eva*—certainly; *tavat*—then; *upanyastam-tathā hi*—furthermore; *vrddhaya*—by the elderly gopī; *sasvat*—always; *arabdha*—attempted; *nirodham*—obstruction; *api*—although; *rādhikām*—Rādhā; *nirabadham*—undisturbed; *sadā*—always; *sādhu*—nicely; *ramayati*—pleases; *esaḥ*—He; *mādhavaḥ*—Mādhava; *iti*—thus; *niṣkrāntaḥ*—they both exit.

Sūtradhāra: (With pleasure) Noble girl, well done! Well done! You have spoken the introduction very well. Even though old Jaṭilā continually creates obstacles, Mādhava always pleases Rādhā and carelessly enjoys pastimes with Her! (They both exit.)

(tataḥ praviśati mādhavaḥ)
mādhavaḥ:
lakṣmīvān iha dakṣiṇānila-sakhaḥ sākṣān madhur modate
mādyad-bhṛṅga-vihaṅga-hāri vihasaty atrāpi vṛndāvanam
rādhā yady abhisāram atra kurute so 'yaṁ mahān eva me
sāndrānanda-vilāsa-sindhu-laharī-hillola-kolāhalaḥ

tataḥ—then; *praviśati*—enters; *mādhavaḥ*—Kṛṣṇa; *lakṣmivan*—beautiful; *iha*—here; *dakṣina*—southern; *anila*—breeze; *sakhaḥ*—whose friend; *madhuḥ*—spring; *modate*—pleases; *madyat*—jubilant; *bhrnga*—bumble-bees; *vihaṅga*—and birds; *hari*—charming; *vihasati*—smiles; *atra*—here; *api*—also; *vṛndāvanam*—the forest of Vṛndāvana; *rādhā*—Rādhā; *yadi*—if; *abhisaram*—meeting; *atra*—here; *kurute*—does; *sah ayam*—that; *mahan*—great; *eva*—certainly; *me*—to Me;

sandra—intense; *ānanda*—of bliss; *vilasa*—pastime; *sindhu*—in the ocean; *lahari*—of waves; *hillola*—upon waves; *kolahalaḥ*—an uproar.

(Mādhava enters.)

Mādhava: Accompanied by it's friend, the southern breeze, beautiful springtime brings great pleasure. Charming with jubilant bees and birds, Vṛndāvana forest smiles. If Rādhā were to meet Me here, I would be plunged into the tumultuous waves of the ocean of intensely blissful pastimes!

madhumaṅgala: (vihasya) hi hi dāsī-e putta-ehiṁ surīnda-puri-bhandehiṁ dudi-o me pi-a-va-asso paccakkhī-kado.

vihasya—laughing; *hi*—ha; *hi*—ha; *dasi-e putta-ehim*—by the actors; *surinda-puri-babhandehim*—from the heavenly planets; *dudi-o*—a second; *me*—of me; *pi-a*—dear; *va-asso*—friend; *paccakkhi-kado*—is manifested.

Madhumaṅgala: (Laughing) Hee-hee! The demigods-actors have created a double of my dear friend Kṛṣṇa!

uddhavaḥ: (sa-camatkāram)
nava-murali-maralī-hāri-hastāravindaḥ
kavalita-kuruvinda-cchāya-guñjādbhuta-śrīḥ
mṛdula-pavana-cañcat-piñcha-cūḍāñcalo 'yaṁ
madayati hṛdayaṁ me śyāmikānāṁ vilāsaḥ

sa—with; *camatkaran*—wonder; *nava*—new; *murali*—flute; *marali*—swan; *hari*—charming; *hasta*—hand; *aravindaḥ*—lotus flower; *kavalita*—swallowed up; *kuruvinda*—of rubies; *chaya*—the splendor; *guñja*—guñja; *adbhuta*—wonderful; *sriḥ*—beauty; *mrdula*—gentle; *pavana*—in the breeze; *cañcat*—moving; *pincha*—peacock feather; *cūḍā*—crown; *añcalaḥ*—the tip; *ayam*—He; *madayati*—delights; *hṛdayam*—the heart; *me*—of me; *syamikanam*—of blackness; *vilasaḥ*—the splendor.

Uddhava: (Astonished) His new flute like a swan in the beautiful lotus flower of His hand, the wonderful beauty of His guñjā-necklace eclipsing the splendor of rubies, and the tip of His peacock-feather crown moving in the gentle breeze, Kṛṣṇa with His dark splendor delights my heart!

kṛṣṇaḥ: (sautsukyaṁ romañcam unmīlya)
udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitaṁ hanta samīkṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ
yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam anvicchati

sa—with; *autsukyam*—eagerness; *romañcam*—hairs standing up; *unmilya*—manifesting; *udgīrṇa*—overflowing; *adbhuta*—wonderful; *mādhurī*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *līlasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samīkṣayan*—showing; *muhuḥ*—again and again; *asau*—that; *citrīyate*—is acting like a picture; *cāraṇaḥ*—dramatic actor; *cetaḥ*—heart; *keli-kutūhala*—by longing for pastimes; *uttaralitam*—greatly excited; *satyam*—actually; *sakhe*—O dear friend; *māmakam*—My; *yasya*—of whom; *prekṣya*—by seeing; *sva-rūpatām*—similarity to My form; *vrja-vadhū*—of the damsels of Vrajabhūmi; *sārūpyam*—a form like the forms; *anvicchati*—desires.

Kṛṣṇa: (The hairs of His body standing up with excitement) My dear friend, this dramatic actor appears like a second form of Me! Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the young girls of Vraja. When I see it, My heart becomes greatly excited! I long for such pastimes and even desire a form exactly like the form of Vraja-gopi!

tad adya bhavantaṁ prcchāmi. katham anenāviskṛta mamāpi
mano-hāriṇī sā kāpi rūpa-candrikā.

tad—therefore; *adya*—now; *bhavantam*—of you; *prcchāmi*—I ask; *katham*—how is it?; *anena*—by him; *aviskṛta*—manifested; *mama*—of Me; *api*—even; *manaḥ*—the heart; *harinī*—enchanting; *sa*—this; *ka api*—certain; *rūpa*—of the form; *candrika*—the moonlight.

O friend! How is it, that this actor enchant even My mind with the moonlight of this beautiful form?

uddhavaḥ: deva bhavad-bhakti-prabhāva-sambhāvito 'yaṁ
devarṣer eva sevā-paripāṭī-vivartaḥ.

deva—O playful one; *bhavat*—to You; *bhakti*—of devotion; *prabhava*—by the stregnth; *sambhavitaḥ*—manifested; *ayam*—this; *deva-rseḥ*—of Devarsi Narada; *eva*—certainly; *seva*—of service; *paripati*—of the arrangement; *vivartaḥ*—the transformation.

Uddhava: O playful Kṛṣṇa, it became possible only because of Devarṣi Nārada's pure devotion to You.

kṛṣṇaḥ: (sāścaryam)
prapadya naṭatāṁ naṭān kim ayam asmi raṅga-sthale
sadāsy atha sa-dāsyatāṁ kim upalabhya paśyāmi vā
iti sphuṭa-vinirṇaye kim api samvidhānaṁ puraḥ
samīkṣya paramādbhutaṁ nimiṣam apy ahaṁ na kṣamaḥ

sa—with; *āścaryam*—wonder; *prāpadya*—attaining; *natatam*—the state of being an actor; *natan*—acting; *kim*—wheter?; *ayam*—he; *asmi*—I am; *raṅga-sthale*—on the stage; *sadāsi*—in the audience; *atha*—then; *sadāsyatam*—the state of being a member of the audience; *kim*—whether?; *upalabhya*—attaining; *paśyāmi*—I see; *va*—or; *iti*—thus; *sphuṭa*—manifested; *vinirnaye*—in the conclusion; *kim api*—something; *samvidhanam*—arrangement; *puraḥ*—in the presence; *samīkṣya*—seeing; *parama*—supreme; *adbhutam*—wonder; *nimisma*—blinking; *api*—even; *aham*—I; *na*—not; *kṣamaḥ*—am able.

Kṛṣṇa: (Astonished) Am I that actor on the stage, or am I the person observing him from the audience? I cannot decide! With unblinking eyes I stare at the great wonder before Me!

mādhavaḥ:
matir aghūrṇata sārdham āli-vrajair
dhṛtir abhūn madhubhiḥ saha vicyuta
vyakasad-utkalikā kalikālibhiḥ
samam iha priyayā viyutasya me

matiḥ—mind; *aghurnata*—reels; *sardham*—with; *ali*—of bees; *vrajaiḥ*—the swarms; *dhrtiḥ*—peaceful composure; *abhut*—has become; *madhubhiḥ*—with the honey; *saha*—with; *vicyuta*—fallen away; *vyakasat*—manifested; *utkalika*—longings; *kalika*—of budding flowers; *alibhiḥ*—with multitudes; *samam*—with; *iha*—here; *priyaya*—from the beloved; *viyutasya*—separated; *me*—of Me.

Mādhava: Now that I am separated from My beloved, these swarms of buzzing bees make My mind spin, this honey flowing from the trees robs Me of all peacefulness, and these budding flowers fill Me with longing!

tad idānīṁ veṇu-gīta-samjñayā lalitām abhyarthayiṣye.

tat—therefore; *idanim*—now; *venu*—of the flute; *gita*—of the music; *samjñāya*—with the sign; *lalitām*—Lalitā; *abhyarthayiṣye*—I shall.

Now, with My flute-music, I will place My request before Lalitā.

(ity adhare veṇuṁ vinyasya)
akṣṇor bandhuṁ hari-haya-harin-nāgarī rāga-riktaṁ
rāgeṇāviṣkuru guru-rucaṁ bhānavīyāṁ navīnām
cakrābhikhyaḥ kim api virahād ākulaḥ kāku-lakṣam
kurvan mukhyas tvayi sa vayasām ārthi-bhāvaṁ tanoti

iti—thus; *adhare*—to the lips; *venum*—the flute; *vinyasya*—placing; *akṣṇoḥ*—of the eyes; *bandhum*—the friend; *harihaya*—like the sun; *harit*—yellow; *nagari*—O heroine; *raga*—redness; *riktam*—without; *ragena*—with love; *aviskuru*—please manifest; *guru*—great; *rucam*—splendor; *bhanaviyam*—of the daughter of Mahārāja Vrsabhanu; *navinam*—youthful; *cakrābhikhyaḥ* —virtuous; *kim api*—somewhat; *virahat*—out of separation; *akulaḥ*—distressed; *kaku*—of plaintive cries; *lakṣam*—thousands; *kurvan*—doing; *mukhyaḥ*—the foremost; *tvayi*—to you; *saḥ*—He; *vayasam*—of friends; *arthi-bhavam*—request; *tanoti*—extends.

(Placing the flute to His lips) O Lalitā, O girl splendid as the eastern horizon, please bring before My eyes your sakhi, the splendid and virtuous young sun that is Mahārāja Vṛṣabhānu's beautiful daughter Rādhā. Kṛṣṇa, who is your best friend, who is like a cakravāka, the best of birds, tormented by separation from Her, begs you with thousands of plaintive words!

kṛṣṇaḥ: (sa-kautukam) kim aśakyaṁ devarṣi-prasādasya. yenāyam ananya-vedyam api mad-antarīṇa-cāryaṁ vivṛṇoti.

sa—with; *kautukam*—wonder; *kim*—what?; *asakyam*—is impossible; *devarsi*—of Devarṣi Nārada; *prasadasya*—of the mercy;

yena—by which; *ayam*—he; *ananya*—not by others; *vedyam*—knowable; *api*—even; *mat*—of Me; *antarina*—within the heart; *caryam*—motions; *vivrnoti*—reveals.

Kṛṣṇa: (Astonished) What is impossible for Devarṣi Nārada? By his mercy this actor is able to reveal the deep feelings of My heart, which remain always unknown to others!

mādhavaḥ: (sa-harṣam) kathaṁ naṭī-dūre mano-hariṇa-hāriṇī saiveyaṁ mañju-mañjīra-siñjita-kākalī. tad ahaṁ mādhavī-maṇḍapaṁ praviśāmi. (iti niṣkrāntaḥ)

sa—with; *harṣam*—happiness; *katham*—indeed; *na*—not; *ati*—very; *dure*—far away; *manaḥ*—of the heart; *harina*—the deer; *harinī*—enchanting; *sa*—this; *eva*—certainly; *iyam*—this; *mañju*—charming; *mañjira*—of ankle-bells; *sinjita*—tinkling; *kakali*—a soft sweet sound; *tat*—therefore; *aham*—I; *mādhavī*—of mādhavī vine; *mandapam*—the cottage; *praviśāmi*—I shall enter; *iti*—thus; *niṣkrāntaḥ*—exits.

Mādhava: (Happily) Ah! Not far away I hear a soft sweet tinkling sound of ankle-bells that charms the deer of My heart! I will hide in the cottage of mādhavī vines. (He exits.)

(tataḥ praviśati lalitayānugamyamānā rādhā.)
rādhā: (sautsukyaṁ puro dṛṣṭvā) halā lalide pekkha pekkha. dhaṇṇa esa taraṅgaleha. ja kkhu sevalavalli-nibadddha-pa-aṁ ṇaṁ haṁsi-aṁ mo-avedi. ta phuḍaṁ bhisinī-pattantarideṇa kalaṁseṇa saṅghadissadi.

tataḥ—then; *praviśati*—enters; *lalitāya*—by Lalitā; *anugamyamana*—followed; *rādhā*—Rādhā; *sa*—with; *autsukyam*—eagerness; *puraḥ*—ahead; *dṛṣṭvā*—looking; *hala*—O; *lalide*—Lalitā; *pekkha*—look!; *pekkha*—look!; *dhanna*—auspicious; *esa*—this; *taraṅga*—of the waves; *lekkha*—the lines; *ja*—which; *kkhu*—indeed; *sevalavalli*—by sevala moss; *nibaddha*—bound; *pa-am*—whose feet; *nam*—this; *hamsi-am*—female swan; *mo-avedi*—has released; *ta*—that; *phudam*—clearly manifested; *bhisinī*—lotus; *patta*—petals; *antaridena*—within; *kalahamsena*—with the male swan; *sanghadissadi*—meets.

(Followed by Lalitā, Rādhā enters.)

Rādhā: (Eagerly looking ahead) Lalitā, look! Look! These waves are auspicious – a female swan trapped in a thickets of śaivāla grass is now free and meets her lover in the garden of lotus petals.[21]

lalitā: (smitvā) bho haṁsī haṁsa-ba-iṇo pakkha-badeṇa cce-a uddhura esa tumaṁ kaddhadi ummi-mālā. ta vīsaddhā kantaṁ ahisara.

smitvā—smiling; *bho*—O; *hamsi*—female swan; *haṁsa-ba-ino*—for the king of swans; *pakkha-badena*—with love; *cce-a*—certainly; *uddhura*—unrestricted; *esa*—this; *tumam*—You; *kaddhadi*—pulls; *ummi*—of waves; *mala*—the flow; *ta*—therefore; *visaddha*—trusting; *kantam*—the lover; *abhisara*—go to meet.

Lalitā: (Smiling) O female swan, this flow of waves has great love for the king of swans! That is why these waves pull You in this way. Have faith, and go meet Your lover.

kṛṣṇaḥ: (sotkaṇṭham)
uccair abhūd ananubhūta-carī daśā me
yasyāś cireṇa viraha-jvara-jarjarasya
hā hanta seyam iyam āmi yam āvirāsīn
mac-citta-haṁsa-sarasī sarasīruhākṣi
(ity siṁhāsanād utthāya bhujābhyāṁ grahituṁ parikramati.)

sa—with; *utkantham*—longing; *uccaiḥ*—greatly; *abhut*—is; *ananubhuta-cari*—unprecedented; *dasa*—condition; *me*—of Me; *yasyāḥ*—of whom; *cirena*—for a long time; *viraha*—of separation; *jvara*—by the flames; *jarjarasya*—tormented; *ha*—alas!; *hanta*—alas!; *sa iyam*—She; *āmi*—yes; *iyam*—She; *avirasit*—appeared; *mat*—of Me; *citta*—of the heart; *haṁsa*—for the swan; *sarasi*—a lake; *sarasiruha-akṣi*—lotus-eyed Rādhā; *iti*—thus; *simha-asanat*—from the throne; *utthaya*—rising; *bhujābhyām*—with both arms; *grahitum*—to grasp; *parikramati*—goes.

Kṛṣṇa: (With longing) No one has suffered as I. For a long time I have been tormented by the flames of separation from My

[21] Here the female swan is Rādhā, the swan's lover is Kṛṣṇa, the thickets of śaivāla grass is Jaṭilā, and the waves are Rādhā's eagerness to meet Kṛṣṇa.

beloved. Now lotus-eyed Rādhā, who is like a lake where the swan of My heart enjoys pastimes, has appeared before Me! (He rises from the throne and rushes to embrace the actress.)

uddhavaḥ: deva nāṭya-praṇīto 'yam arthaḥ.

deva—O Deva; *natya*—for the play; *pranitaḥ*—presented; *ayam*—this; *arthaḥ*—purpose.

Uddhava: O Deva, this is a scene in a play!

kṛṣṇaḥ: (sa-dhairyaṁ lajjām abhinīya)
sā vaktra-śrīr viramita-śarac-candra-nāndī-stavāsau
seyaṁ dṛṣṭir mada-kala-mṛgī-mṛgya-mādhurya-keliḥ
sā bhrūr eṣā ratipati-dhanur vibhramābhyāsa-gurvī
gāndharvī me kṣapayati dhṛtiṁ hanta gāndharvikeva

sa—with; *dhairyam*—soberness; *lajjam*—embarrassment; *abhinīya*—representing dramatically; *sa*—She; *vaktra*—of the face; *sriḥ*—the beauty; *viramita*—ceased; *sarat*—autumn; *candra*—to the moon; *nandi-stava*—prayer; *asau*—this; *sa iyam*—She; *dṛṣṭiḥ*—glance; *mada-kala*—musk; *mrgi*—of the doe; *mrgya*—sought; *madhurya*—of sweetness; *keliḥ*—the pastime; *sa*—that; *bhruḥ*—eyebrows; *esa*—this; *ratipati*—of Kāmadeva ; *dhanuḥ*—the bow; *vibhrama-abhayasa-gurvi*—with charming playfulness; *gandharvi*—the actress; *me*—of Me; *kṣapayati*—destroys; *dhrtim*—sober peaceful composure; *hanta*—indeed; *gandharvika*—Rādhā; *iva*—like.

Kṛṣṇa: (Embarrassed, but then becomes sober) Her face is so beautiful that it stops poets from glorifying the autumn moon. Her restless glance has a sweetness sought by the most charming passionate does. Her eyebrows are like Kāmadeva's bows. This charming actress destroys My peacefulness just as Rādhā does!

mukharā: hā ṇattiṇī rāhī-e ji-āsi. (iti dhāvati)

ha—O; *nattinī*—granddaughter; *rahi-e*—Rādhā; *ji-asi*—You are alive; *iti*—thus; *dhavati*—runs.

Mukharā: O granddaughter Rādhā, You are alive! (She runs to Her.)

paurṇamāsī: (patañcale dhrtvā) sauhṛdāndhe gandharvam idaṁ gandharvānām.

pata—the cloth; *añcale*—on the edge; *dhrtvā*—holding; *sauhṛda*—by love; *andhe*—blinded; *gandharvam*—an actor; *idam*—this; *gandharvanam*—of the Gandharvas.

Paurṇamāsī: (Grasping the edge of her garment) O woman blinded by love, this is a Gandharva-actress in a play!

mukharā: (sāsram) bha-avadi sūra-maṇḍalaṁ bhettaṇa lo-antaraṁ gada rāhī saggalehiṁ gandhavvehiṁ āṇīdatti takkemi.

sa—with; *asram*—tears; *bha-avadi*—O noble lady; *sura-maṇḍalam*—the sun-planet; *bhettana*—breaking through; *lo-antaram*—another planet; *gada*—attained; *rahi*—Rādhā; *saggalehim*—on Svargaloka; *gandhavvehim*—by the Gandharvas; *anidatti*—brought here; *takkemi*—I think.

Mukharā: (In tears) O noble lady, I thought Rādhā must have left the sun-planet and gone to Svargaloka, and Gandharvas have now brought Her to this place!

rādhā: halā lalide pupphaharaṇa-koduhalassa ṇi-edado tu-e aṇijjanti aham abi ṇāma kiṁ ajja-e muhara-e ditthamhi.

hala—O; *lalide*—O Lalitā; *puppha*—flowers; *aharaṇa*—for picking; *koduhalassa*—for the desire; *ni-edado*—from the house; *tu-e*—by you; *anijjanti*—brought; *aham*—I; *abi nama*—perhaps; *kim*—whether?; *ajja-e*—by the noble lady; *muhara-e*—Mukharā; *ditthamahi*—I was seen.

Rādhā, O Lalitā, did noble Mukharā see Me as you brought Me from home to pick flowers?

lalitā: na ke-alaṁ ājjā-e muharā-e. jaḍilā-e bi.

na—not; *ke-alam*—only; *ajja-e*—noble; *muhara-e*—by Mukharā; *jadila-e*—by Jaṭilā; *bi*—also.

Lalitā: Not only noble Mukharā, Jaṭilā also saw You.

mukharā: (sa-bāṣpa-gadgadam) hā vacche saccaṁ ma-e daruṇī-e jjalidāsi.

sa—with; *bāṣpa*—tears; *gadgadam*—choked up; *ha*—O; *vacche*—child; *saccam*—in truth; *ma-e*—by me; *daruni-e*—cruel; *jjalidasi*—You have burned with suffering.

Mukharā: (Choked up with tears) O child, I was so cruel! I made You burn in the flames of suffering!

madhumaṅgala: (sa-roṣam) rakkhasi vuddhi-e daṇīṁ mā kkhu ali-aṁ pemmaṁ pa-adehi. ja kkhu gharobanta-vadi-a-perante cce-a maṁ daṭṭhuṇā kukkurīva bukkasi.

sa—with; *rosam*—anger; *rakkhasi*—O demonness; *vuddhi-e*—O old lady; *danim*—now; *ma*—do not; *kkhu*—indeed; *ali-am*—false; *pemma*—love; *pa-dehi*—manifest; *ja*—who; *kkhu*—indeed; *ghara*—the house; *ubanta*—near; *vadi-a*—of the garden; *perante*—at the boundary; *cce-a*—certainly; *mām*—me; *datthuna*—seeing; *kukkuri*—a dog; *iva*—like; *bukkasi*—barkṣ.

Madhumaṅgala: (With anger) O old demonness, don't play this false show of love now! Whenever you saw me near the boundary of the garden by your house you would bark at me like a dog!

mukharā: ajja mahumaṅgala kiṁ karissaṁ. appa-āsida-rahassā-e vañcidamhi bha-avadi-e.

ajja—O noble one; *mahumaṅgala*—Madhumaṅgala; *kim*—what?; *karissam*—shall I do; *appa-asida*—unmanifested; *rahassa-e*—secret; *vancidamhi*—I was cheated; *bha-avadi-e*—by noble Paurṇamāsī.

Mukharā: O noble Madhumaṅgala, what could I have done? I did not know anything. Noble Paurṇamāsī hid the truth from me.

rādhā: halā ja-i diṭṭhamhi tado ubā-aṁ vāharehi.

hala—O; *ja-i*—if; *ditthamhi*—I was seen; *tado*—then; *uba-am*—a counter-measure; *vaharehi*—I must take.

Rādhā: If they saw Me, then what to do?

lalitā: hanta manthare pantaraṁ parihari-a kalamba-sambahena kālindī-tīra-maggeṇa turi-aṁ gacchamha. (ity ubhe parikramataḥ.)

hanta—O; *manthare*—slow one; *pantaram*—the open road; *parihari-a*—abandoning; *kalaba*—by kadamba trees thickly shaded; *kalindi*—of the Yamuna River; *tira*—by the shore; *maggena*—by the path; *turi-am*—quickly; *gacchamba*—let us go; *iti*—thus; *ubhe*—both; *parikramataḥ*—go.

Lalitā: O slowly walking Rādhā, let's leave this open road and run on the kadamba-forest path by the Yamunā shore. (They both walk.)

rādhā: sahi pisuṇehiṁ ṇe-urehiṁ kiṁ tti saṅgamidamhi.

sahi—O friend; *pisunehim*—traitors; *ne-urehim*—ankle-bells; *kim*—what?; *tti*—thus; *saṅgamidamhi*—I go with.

Rādhā: Why should I wear these ankle-bells? They are traitors![22]

lalitā: vidakka-sīlā-e jaḍilā-e buddhiṁ mohedum.

vidakka-sila-e—quick to make guesses; *jadila-e*—of Jaṭilā; *buddhim*—the intelligence; *mohedum*—to bewilder.

Lalitā: Jaṭilā is very quick. We must fool her.

(praviśya) jaṭilā: (puraḥ paśyanti) kahaṁ diṭṭhi-pahe ṇa lakkhijjahi vārisahānavī. ta kahiṁ ṇaṁ maggissam. (bhuvas talam avalokya saharṣam) ima-iṁ vahu-e pada-iṁ disanti. jaṁ kundala-idi-e sohagga-mudda-e ankida-im. ta imiṇā maggeṇa maggissam.

praviśya—entering; *puraḥ*—ahead; *paśyanti*—looking; *kaham*—how is it?; *ditthi*—of the eyes; *pahe*—on the path; *na*—not; *lakkhijjahi*—is seen; *varisahanavi*—Rādhā, the daughter of Mahārāja Vṛṣabhānu; *ta*—

[22] "These ankle-bells announce My presence to others!"

therefore; *kahim*—where; *nam*—for Her; *maggissam*—shall I search; *bhuvaḥ*—of the earth; *talam*—at the surface; *avalokya*—looking; *sa*—with; *harṣam*—happiness; *ima-im*—these; *vahu-e*—of the girl; *pada-im*—the footprints; *disanti*—are seen; *jam*—because; *kundala*—of earrings; *a-idi-e*—in the form; *sohagga*—of good fortune; *mudda-e*—with the marks; *ankida-im*—is marked; *ta*—therefore; *imina*—by this; *maggena*—path; *maggissam*—I shall search.

Jaṭilā: (Enters and looks ahead) Why has Rādhā not yet appeared on the path of my eyes? Where will I search for Her? (She looks at the ground and becomes happy) I see the girl's footprints! I know they are Her footprints because they bear the auspicious marks of Her feet such as earrings. I will search for Rādhikā on this path.

rādhā: halā ajja ma-e a-uruvaṁ kiṁ pi sibiṇe anuhūdam

hala—O; *ajja*—now; *ma-e*—by Me; *a-uruvam*—unprecedented; *kim pi*—something; *sibine*—in a dream; *anuhudam*—experienced.

Rādhā: Last night I saw something very unusual in a dream.

lalitā: sahi kiṁ tam.

sahi—O friend; *kim*—what?; *tam*—was that.

Lalitā: Sakhi, what was it?

rādhā: lavaṅga-kuḍuṅge pupphaṁ āharanti tumaṁ vṛndā-aṇa-vasiṇā matta-kalahindeṇa a-adu-a hatthena gahida-hatthāsi samvuttā. tado sambhameṇa ghummanti-e tuha hadheṇa ottha-palla-aṁ daṁsanteṇa tiṇā vāme tthava-ammi phuranta-tikkha-kāmakusaṁ kara-pukkharam. (ity ardhokte sa-romañcaṁ ānamra-mukhī bhavati.)

lavaṅga—of clove vines; *kuduṅge*—in the grove; *puppham*—a flower; *aharanti*—taking; *tumam*—you; *vṛndā-ana*—of Vṛndāvana; *vasina*—by a certain resident; *matta*—mad; *kalahi*—of elephants; *indena*—by the king; *a-adu-a*—with the gait; *hatthena*—with a hand; *gahida*—taken; *hattha*—hand; *asi*—you are; *samvutta*—happened; *tado*—then; *sambhamena*—quickly; *ghummanti-e*—struggling to escape; *tuha*—of you; *hadhena*—violently; *ottha*—of the lips; *palla-*

am—the blossom; *daṁsantena*—biting; *tina*—by Him; *vame*—on the left; *tthava-ammi*—cluster of flowers; *phuranta*—manifesting; *tikkha*—sharp; *kāma*—of Kāmadeva ; *ankusam*—elephant-goad; *kara*—hand; *pukkharam*—lotus flower; *iti*—thus; *ardha*—half; *ukte*—in the statement; *sa*—with; *romañcam*—hairs standing up; *anamra*—bent downwards; *mukhi*—whose face; *bhavati*—is.

Rādhā: You were picking flowers in the grove of clove-vines in Vṛndāvana when some boy, who walked like a mad elephant, suddenly put His hand in yours. As you struggled to escape, He bit your flower lips and pushed His lotus-hand, which seemed to be Kāmadeva 's sharp elephant-goad, on your left bunch of flowers. (She suddenly stops in the middle of Her speech, Her hairs are standing up and She bows Her head.)

lalitā: (smitvā) a-i sarale tujjha hi-a-e katthuri-a-patta-bhaṅgaṁ lihantī-e ma-e paccakkhī-kido sibiṇa-saṅgi-ṇa-ara-kuñjara-vibbhamāsi. ta phuḍaṁ kadhehi. ta-i-a-jaṇa-saṅgajogge tassiṁ maha-osare diha-sutta nivi-saha-ari jjhatti ṇikkanta ṇa ve tti.

smitvā—smiling; *a-i*—O; *sarale*—honest girl; *tujjha*—of you; *hi-a-e*—in the heart; *katthuri-a*—musk; *patta-bhaṅgam*—designs and pictures; *lihanti-e*—drawing; *ma-e*—by me; *paccakkhi-kido*—manifest; *sibina*—in a dream; *sangi*—meeting; *na-ara*—hero; kuñjara—with an elephant; *vibbhama*—enjoying pastimes; *asi*—You are; *ta*—that; *phudam*—clearly; *kadhehi*—please tell; *ta-i-a*—a third; *jana*—person; *saṅga*—company; *ajogge*—unsuitable; *tassim*—in that; *maha*—great; *osare*—opportunity; *diha*—long; *sutta*—string; *nivi*—belt; *saḥ-ari*—friend; *jjhatti*—at once; *nikkanta*—departed; *na*—not; *ve*—or; *tti*—thus.

Lalitā: (Smiling) O honest girl, as I was drawing pictures in musk on Your breasts, You fell asleep and enjoyed pastimes with this elephant-hero in Your dream. Tell me clearly, in that perfect opportunity, where the presence of a third person would be very improper, did Your friend, the sash about Your waist, stay, or did it immediately leave that place?

rādhā: (svagatam) kadhaṁ takkidaṁ atthi dhutta-e. (prakāśaṁ sa-bhru-bhaṅgam) vāme kiṁ tti ali-aṁ āsaṅkasi.

svagatam—aside; *kadham*—how is it?; *takkidam*—guessed; *atthi*—is; *dhutta-e*—by this rascal; *prakāśam*—openly; *sa*—with; *bhru*—of the eyebrows; *bhaṅgam*—knitting; *vame*—O crooked girl; *kim*—why?; *tti*—thus; *ali-am*—a deception; *asankasi*—do you suspect.

Rādhā: (Aside) How has this rascal Lalitā guessed the truth? (Openly, knitting Her eyebrows) O crooked girl, why do you think I lied to you?

jaṭilā: ṇūṇaṁ ṇe-ura-saddena a-addhida ede haṁsa haṁsa-ṇandiṇī-jalado vane dha-anti. ta vahudi-a nadi-dure huvissadi.

nunam—is it not so?; *ne-ura*—of ankle-bells; *saddena*—by the sound; *a-addhida*—attracted; *ede*—these; *haṁsa*—swans; *haṁsa-nandinī*—of the Yamuna River, the daughter of the sun-god; *jalado*—from the waters; *vane*—into the forest; *dha-anti*—run; *ta*—therefore; *vahudi-a*—the girl; *na*—not; *adi*—very; *dure*—far away; *huvissadi*—must be.

Jaṭilā: Those swans are running from the waters of the Yamunā into the forest. They must be attracted by the tinkling of ankle-bells. Rādhā cannot be very far away.

uddhavaḥ: aho jaratī-nāmāpi buddhi-kauśalam.

aho—ah!; *jarati*—Jarati; *nama*—named; *api*—although; *buddhi*—in intelligence; *kausalam*—expert.

Uddhava: Ah! The old lady is very intelligent!

lalitā: (svagatam) purado māhavī-maṇḍabe māhavena hodavam.

svagatam—aside; *purado*—before us; *mahavi*—of mādhavī vines; *mandabe*—in the cottage; *mahavena*—with Kṛṣṇa; *hodavam*—may be.

Lalitā: (Aside) Mādhava must be in this cottage of mādhavi vines before us.

(tataḥ praviśati vṛndayānugamyāno mādhavaḥ.)
mādhavaḥ: (samantād avalokya)
hetur me hṛdayotsavasya vividhaḥ kāmaṁ kramād vardhatām

prāpnoty asya guṇadhiroha-padavīṁ rādhābhisārasya kaḥ
yasminn alpa-taraṁ manoratha-tati-sīmam api prāpite
sāndrānandamayī bhavaty anupamā sadyo jagad-viśmṛtiḥ

tataḥ—then; *praviśati*—enters; *vṛndāya*—by Vṛndā; *anugamyamanaḥ*—followed; *mādhavaḥ*—Mādhava; *samantat*—in all directions; *avalokya*—looking; *hetuḥ*—the cause; *me*—of Me; *hṛdaya*—of the heart; *utsavasya*—of the festival of happiness; *vividhaḥ*—various; *kāmam*—at will; *kramat*—one after another; *vardhatam*—may increase; *prāpnoti*—attains; *asya*—of this; *guṇa-adhiroha-padavim*—equality; *rādhā*—with Rādhā; *abhisarasya*—with a meeting; *kaḥ*—what?; *yasmin*—in which; *alpa-taram*—smallest; *manoratha*—of desire; *tati-simam*—the boundary; *api*—even; *prāpite*—when attained; *sanda*—intense; *ānanda*—of bliss; *mayi*—consisting; *bhavati*—is; *anupama*—without equal; *sadyaḥ*—at once; *jagat*—the entire world; *vismṛtiḥ*—forgetfulness.

(Followed by Vṛndā, Mādhava enters.)

Mādhava: If the many things that bring a great festival of happiness to My heart were increased without limit, would they equal the happiness I feel by meeting Rādhā? If My desire to associate with Rādhā is even slightly fulfilled, I taste an unparalleled intense bliss that makes Me at once forget the entire world!

kṛṣṇaḥ: (paurṇamāsīṁ avekṣya) hanta vatsale guror api gurvī tvam eva sarvadā māṁ vinodayituṁ kovidāsi. yad adya nāṭya-kalā-cchalena durlabhe tatra gokula-vilāse punaḥ praveśito 'smi.

paurṇamāsīm—at Paurṇamāsī; *avekṣya*—glancing; *hanta*—O; *vatsale*—affectionate one; *guroḥ*—than your spiritual master; *api*—even; *gurvi*—more; *tvam*—you; *eva*—certainly; *sarvada*—in all respects; *mām*—Me; *vinodayitum*—to please; *kovida*—expert; *asi*—you are; *yat*—because; *adya*—now; *natya*—of drama; *kala*—of the art; *chalena*—by the trick; *durlabhe*—difficult to attain; *tatra*—there; *gokula*—of Gokula; *vilase*—into the pastimes; *punaḥ*—again; *pravesitaḥ*—entered; *asmi*—I am.

Kṛṣṇa: (Glancing at Paurṇamāsī) O affectionate Paurṇamāsī, in all ways you are very expert at pleasing Me! You are more expert than even your spiritual master Nārada. By the trick of this

dramatic performance, you have made Me again enter My very rare and difficult-to-attain Gokula-pastimes!

rādhā: (mādhavam avalokya sānandam ātma-gatam) bho bha-avaṁ āṇanda-pajjaṇa ṇu kkhu rundhi-adu jalasareṇa ukkanthida tavassiṇī me diṭṭhi-ca-ori. kkhaṇaṁ pibedu esa dullahaṁ imassa muha-candassa jonham. (prakāśaṁ bhruvau vibhujya) lalide juttaṁ juttaṁ edam. jaṁ saralahaṁ vañcidamhi. (iti nāsayā phut-kurvanti sa-līlaṁ roditi.)

mādhavam—Mādhava; *avalokya*—seeing; *sa*—with; *ānandam*—bliss; *atma-gatam*—to Herself; *bho*—O; *bha-avam*—lord; *ānanda*—of bliss; *pajjana*—O rain; *na*—not; *kkhu*—indeed; *rundhi-adu*—blocked; *jalasarena*—by the cloud; *ukkanthida*—longing; *tavassinī*—the ascetic; *me*—of Me; *ditthi*—of the eyes; *ca-ori*—the cakorī bird; *kkhanam*—for a moment; *pibedu*—may drink; *esa*—she; *dullaham*—difficult to obtain; *imassa*—of this; *muha*—of the face; *candassa*—of the moon; *jonham*—the effulgence; *prakāśam*—openly; *bhruvau*—eyebrows; *vibhujya*—knitting; *lalide*—O Lalitā; *juttam*—proper; *juttam*—proper; *edam*—this; *jam*—because; *sarala*—honest; *aham*—I; *vancida*—cheated; *amhi*—am; *iti*—thus; *nasaya*—with Her nose; *phut-kurvanti*—blowing; *sa*—with; *lilam*—a pastime; *roditi*—cries.

Rādhā: (Seeing Mādhava, She becomes filled with bliss, and says to Herself) O My master, O rain cloud of bliss, the cakorī-bird of My eyes has performed great austerities, longing to attain You! Please allow that bird to drink for a moment so rarely achieved effulgence of the shining moon of Your face! (Knitting Her eyebrows, She openly says) Lalitā, is this right? Is this right? I am an honest girl, but you have cheated Me! (She blows Her nose and pretends to cry.)[23]

lalitā: hala kiṁ tti maṁ ubalahesi. devva-saṁghadidaṁ kkhu edaṁ kiṁ karissam.

hala—sakhi; *kim*—why?; *tti*—thus; *mama*—me; *ubalahesi*—do You blame; *devva*—by destiny; *sanghadidam*—done; *kkhu*—indeed; *edam*—this; *kim*—what?; *karissam*—shall I do.

[23] "Ah! Lalitā, did you bring Me, an innocent girl, to the meeting with this libertine?"

Lalitā: Sakhi, why blame me? This is the work of destiny. What can I do?

mādhavaḥ: (rādhām avekṣya sa-harṣam)
dhāvaty ākramituṁ muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayi
pauṣkalyaṁ harataḥ kucau bali-guṇair ābadhya madhyaṁ tataḥ
muṣṇītaś calatāṁ bhruvau caraṇayor udyad-dhanur-vibhrame
rādhāyās tanu-paṭṭane nara-patau bālyābhidhe śīryati

rādhām—Rādhā; *avekṣya*—seeing; *sa*—with; *harṣam*—happiness; *dhavati*—runs; *akramitum*—to capture; *muhuḥ*—repeatedly; *sravayoḥ*—of the ears; *simanam*—the boundary; *akṣṇoḥ*—of the eyes; *dvayi*—the pair; *prauskalyam*—the breadth; *harataḥ*—robbing; *kucau*—the breasts; *bali*—of three folds of skin; *guṇaiḥ*—with the ropes; *abadhya*—binding; *madhyam*—the waist; *tataḥ*—then; *munitaḥ*—stealing; *calatam*—restlessness; *bhruvau*—the eyebrows; *caraṇayoḥ*—of the feet; *udyat*—rising; *dhanuḥ*—of the bow; *vibhrame*—in the playful motions; *rādhāyaḥ*—of Rādhā; *tanu*—of the body; *pattane*—in the city; *nara-patau*—the kings; *balya*—youthfulness; *abhidhe*—named; *siryati*—is destroyed.

Mādhava: (Glancing at Rādhā, He becomes happy) Rādhā's eyes continually invade the boundary of Her ears, and Her breasts have stolen the subtance of Her waist and bound it with the ropes of three folds of skin. Playfully lifting their bows, Her eyebrows have arrested Her feet and ordered them not to move. In this way the king named Childhood has perished in the city of Rādhā's body.

lalitā: (sanskṛtena)
jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiṇcid vibhugna-trikaṁ
sāci-stambhita-kandharaṁ sakhi tiraḥ-saṇcāri-netrāṇcalam
vaṁśīṁ kuṭmalite dadhānam adhare lolāṅgulī-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ puraḥ svīkuru

sanskṛtena—in Sanskrit; *jaṅghā*—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—teh right foot; *kiṇcit*—slighty; *vibhugna-trikam*—of the body bent in three places; *sāci-stumbhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-saṇcāri*—roaming sideways; *netra-aṇcalam*—whose border of the eyes; *vaṁśīm*—flute; *kuṭmalite*—shut like a flower

bud; *dadhānam*—placing; *adhare*—on the lips; *lolā-aṅgulī-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly moving eyebrows; *bhramaram*—like bumble-bees; *varāṅgi*—O most beautiful one; *paramānandam*—the personality of bliss; *puraḥ*—situated in front; *svī-kuru*—just accept.

Lalitā: O most beautiful girl, please accept this supremely blissful person who is standing before You. The borders of His eyes roam side to side, and His eyebrows move slowly like bumble-bees on His lotus-like face. Standing with His right foot placed below the knee of His left leg, His body curved in three places, and His neck gracefully tilted to the side, He takes flute to His pursed lips and moves His fingers upon it here and there.

jaṭilā: (sānandam) esa uhine vārisahāṇavī. (ity upasṛtya) a-i ahisara-maggobajjha-iṇī lalide. enhiṁ putta-o me ahimaṇṇu vidure gadotthi. ta suṇṇaṁ gharaṁ mukki-a kīsa tu-e āṇidā ettha vahūḍi.

sa—with; *ānandam*—bliss; *esa*—She; *uhine*—on the right; *varisahanavi*—Rādhā, the daughter of Mahārāja Vṛṣabhānu; *iti*—thus; *upasṛtya*—approaching; *a-i*—O; *ahisara*—of rendezvous; *maggobajjha-inī*—travelling on the path; *lalide*—O Lalitā; *enhim*—now; *putta-o*—son; *me*—my; *ahimannu*—Abhimanyu; *vidure*—far away; *gadotthi*—has gone; *ta*—therefore; *sunnam*—the empty; *gharam*—house; *mukki-a*—leaving; *kisa*—why?; *tu-e*—by you; *anida*—brought; *ettha*—here; *vahudi*—the girl.

Jaṭilā: (With bliss) Here is Rādhā on my right! (She approaches Lalitā) O girl expert at uniting lovers, now that my son Abhimanyu is far away, why have you taken this girl here, leaving Her house empty?

lalitā: (sa-śaṅkam ātma-gatam) haddhī haddhī da-iṇī-e adahiṇa-pa-idi-e daddhamhi vuddhi-a-e. (prakāśam) ajje gaggi-e vaṇṇidam. ajja māhavī-puppheṁ pu-ido suro surahi-kodi-ppado hodi tti. māhavī-maṇḍabaṁ lambhida ma-e rāhi. ta pasīda pasīda.

sa—with; *sankam*—fear; *atma-gatam*—to herself; *haddhi*—alas!; *haddhi*—alas!; *da-inī-e*—by this witch; *adahina-pa-idi-e*—wicked; *daddhamhi*—I am burning; *vuddhi-a-e*—old; *prakāśam*—openly; *ajje*—O noble lady; *gaggi-e*—by Gārgī; *vannidam*—described; *ajja*—today;

mahavi—with mādhavī; *pupphehim*—flowers; *pu-ido*—worshipped; *suro*—the sun-god; *surahi*—of surabhi cows; *kodi*—millions; *ppado*—granting; *hodi*—is; *tti*—thus; *mahavi*—of mādhavī vines; *mandapam*—in the cottage; *lambhida*—staying; *ma-e*—by me; *rahi*—Rādhā; *ta*—therefore; *pasida*—be merciful; *pasida*—be merciful.

Lalitā: (Frightened, she says to herself) Alas! Alas! I am burned by this wicked old witch! (Openly) O noble lady, Gārgī said that if we worshiped the sun-god with mādhavī flowers he would bestow on us million of surabhi cows. For this reason I brought Rādhā to this bower of mādhavī flowers. Be kind to us! Be kind!

jaṭilā: (apavarya sālīka-sneham) a-i vacche sadā maṁ palohi-a lalidā ahisāredi tti maha puttassa purado vahūḍi-a ali-aṁ jevva tumaṁ dusedi. ta kiṁ tti lahavaṁ sahesi.

apavarya—concealing her real intentions; *sa*—with; *alika*—pretended; *sneham*—affection; *a-i*—O; *vacche*—child; *sadā*—always; *mām*—Me; *palohi-a*—enticing; *lalida*—Lalitā; *ahisaredi*—brings to a rendezvous with Kṛṣṇa; *tti*—thus; *maha*—of me; *puttassa*—of the son; *purado*—in the presence; *vahudi-a*—the girl; *ali-am*—falsely; *jevva*—indeed; *tumam*—you; *dusedi*—defames; *ta*—therefore; *kim*—whether; *tti*—thus; *lahavam*—the offense; *sahesi*—you will forgive.

Jaṭilā: (Concealing her real intention, she says with pretended affection) My child, this girl Rādhā tells my son that you encourage Her to meet with Kṛṣṇa. She continually defames you in this way. Will you forgive Her offense?

lalitā: (svagatam) ammahe koḍillaṁ jaḍilā-e.

svagatam—aside; *ammahe*—wonderful; *kodillam*—a trick; *jadila-e*—of Jaṭilā.

Lalitā: (Aside) This is Jaṭilā's clever trick!

mādhavaḥ: (svagatam)
yatrāsaṅgo manasaḥ
sphurati garīyān gari/yaso 'py uccaiḥ
niyato vastuni vighnas
tasminn iti nānṛto vādaḥ

(iti dṛg-antena rādhāṁ paśyann upasarpati.)

svagatam—aside; *yatra*—where; *asaṅgaḥ*—attachment; *manasaḥ*—of the heart; *sphurati*—is manifest; *gariyan*—more intense; *gariyasaḥ*—than the most intense; *api*—even; *uccaiḥ*—greatly; *niyataḥ*—continual; *vastuni*—in this; *vighnaḥ*—obstacle; *tasmin*—in this; *iti*—thus; *na*—not; *anrtaḥ*—untrue; *vadaḥ*—statement; *iti*—thus; *drk*—of the eyes; *antena*—with the corner; *rādhām*—at Rādhā; *paśyan*—looking; *upasarpati*—approaches.

Mādhava: (Aside) When the heart yearns for something, many great obstacles appear. That is not a lie. (Glancing at Rādhā from the corner of His eye, He approaches Her.)

jaṭilā: (nāsikāgre tarjanīṁ vinyasya śiro dhunvati sāścaryam) are bali-a-bhu-aṅga kaṁ damsiduṁ ettha bhammasi.

nasika—of the nose; *agre*—on the tip; *tarjanim*—the forefinger; *vinyasya*—placing; *siraḥ*—the head; *dhunvati*—shaking; *sa*—with; *āścaryam*—astonishment; *are*—O; *bali-a*—of young girls; *bhu-aṅga*—O debauchee snake; *kam*—who?; *damsidum*—to bite; *ettha*—here; *bhammasi*—You have come.

Jatila: (Placing her forefinger on the tip of her nose and shaking her head in astonishment) O debauchee-snake fond of attacking young girls, whom have You come here to bite?

mādhavaḥ: lamboṣṭhi bhavatīṁ eva goṣṭha-piśācīm. (uddhavaḥ smitaṁ karoti.)

lamba—fat; *osthi*—lips; *bhavatim*—you; *eva*—certainly; *goṣṭha*—of Vrajabhumi; *pisacim*—the witch; *uddhavaḥ*—Uddhava; *smitam*—a smile; *karoti*—does.

Mādhava: O fat-lipped witch of Vraja, I have come here to bite you!
(Uddhava smiles.)

kṛṣṇaḥ:
gokula-kula-jaratīnāṁ
pāruṣā vāg api yathā pramodayati

stutir api mahā-munīnāṁ
madhura-padā māṁ sakhe na tathā

gokula—of Gokula; *kula*—of the community; *jaratīnām*—of the old ladies; *parusa*—harsh; *vak*—words; *api*—although; *yathā*—in that way; *pramodayati*—delights; *stutiḥ*—prayers; *api*—even; *maha*—great; *munīnām*—of the sages; *madhura*—sweet; *pada*—with words; *mām*—Me; *sakhe*—O friend; *na*—not; *tathā*—in that way.

Kṛṣṇa: O friend, the sweetly recited prayers of the great sages do not please Me as much as the harsh words of the old ladies of Gokula!

vṛndā: vṛddhe dharma-cakora-jīvātu-caritāmṛta-candrike
kṛṣṇacandre 'pi katham pratipaṁ bhujaṅga-bhāvam arpayasi.

vrddhe—O old lady; *dharma*—of piety; *cakora*—of the cakora bird; *jivatu*—the maintainer; *carita*—of the pastimes; *amṛta*—the nectar; *candrike*—the moonlight; *kṛṣṇa*—of Kṛṣṇa; *candre*—at the moon; *api*—even; *katham*—why?; *pratipam*—disagreeable; *bhujaṅga*—of a debauchee; *bhavam*—the state of being; *arpayasi*—do you place.

Vṛndā: Elderly lady, why do you accuse this Kṛṣṇa-moon, which with the moonlight of His nectar-pastimes sustains the cakora birds of all religious principles, of being a debauchee?[24]

jaṭilā: (sollunṭham vihasya sanskṛtena)
vrajeśvara-sutasya kaḥ para-vadhū-vinoda-kriyā-
praśāsti-bhara-bhūṣitaṁ guṇam avaiti nāsya kṣitau
yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt
tadīya-kuca-kuḍmale karajam oṁ namo viṣṇave

sa—with; *ulluntham*—irony; *vihasya*—laughing; *sanskṛtena*—in Sanskrit; *vraja*—of Vraja; *isvara*—of the king; *sutasya*—of the son; *kaḥ*—who?; *para*—of others; *vadhu*—with the wives; *vinoda-kriya*—pastimes; *prasasti*—of praise; *bhara*—with the abundance; *bhusitam*—decorated; *guṇam*—the virtue; *avaiti*—knows; *na*—not; *asya*—of Him; *kṣitau*—on the earth; *yat*—because; *esaḥ*—he; *rati-taskaraḥ*—the debauchee; *pathi*—on the path; *nirudhya*—stopping; *sadhviḥ*—chaste girls; *balat*—

[24] The cakora bird is said to sustain itself by drinking moonlight.

forcibly; *tadiya*—of them; *kuca*—of the breasts; *kudmale*—on the buds; *karajam*—fingernail; *om*—Om; *namaḥ*—obeisances; *visnave*—to Lord Viṣṇu.

Jaṭilā: (Laughs ironically) Who does not know how the glories of Nanda-nandana's amorous pastimes with other's wives have so nicely decorated the world? This debauchee stops chaste girls on the road and violently scratches their budding breasts with His fingernails! Oṁ namo Viṣṇave!

rādhā: (svagatam) hā hada-devva. kiṁ te abarādhā rāhī.

svagatam—aside; *ha*—alas; *hada*—wretched; *devva*—fate; *kim*—how; *te*—you; *abarādhā*—has offended; *rahi*—Rādhā.

Rādhā: (Aside) O wretched fate, how has this Rādhā offended you?

jaṭilā: a-i muddhe vahūḍī imassa kala-kundaliṇo tikkha-e vaṅka-diṭṭhi-e phaṁsida vajja-padimabi jajjari-ho-i. kiṁ uṇa tumaṁ no-mali-a-su-umali tabassinī. ta turi-aṁ ghara-gabbhaṁ gacchamha.
(iti lalitā-rādhābhyāṁ saha niṣkrāntā.)

a-i—O; *muddhe*—bewildered; *vahudi*—girl; *imassa*—of this; *kala*—black; *kundalino*—serpent; *tikkha-e*—sharp; *vanka*—crooked; *ditthi-a*—by the gaze; *phamsida*—touched; *vajj-padimabi*—the thunderbolt; *jajjari-hodi*—becomes shattered into pieces; *kim*—why; *una*—again; *tumam*—you; *no*—fresh; *mali-a*—malika flower; *su-umali*—as delicate; *tabassinī*—austere and chaste; *ta*—therefore; *turi-am*—quickly; *ghara*—of the home; *gabbham*—to the interior; *gacchamha*—let us go; *iti*—thus; *lalitā*—Lalitā; *rādhābhyam*—and Rādhā; *saha*—with; *niṣkrānta*—exits.

Jaṭilā: O bewildered girl, a single crooked sharp glance from this black snake has the power to shatter thunderbolts to pieces with it's touch. You are an austere, chaste girl as delicate as a mālllikā flower. Why stay here? Let's quickly go home. (Accompanied by Lalitā and Rādhā, Jaṭilā exits.)

vṛndā: nāgarendra muñca vaimanasyam. sāmprataṁ bhavad-abhīṣṭa-siddhaye śārikā-mukhena lalitāṁ sandiśya viśākhayā bhavantaṁ nivedayiṣyāmi. (iti niṣkrāntā.)

nagara—of amorous heroes; *indra*—O king; *muñca*—give up; *vaimanasyam*—this despondency; *sampratam*—now; *bhavat*—of You; *abhiṣṭa*—of the wish; *siddhaye*—for the fulfillment; *sarika*—of the female parrot; *mukhena*—by the mouth; *lalitām*—Lalitā; *sandiṣya*—informing; *visakhaya*—by Viśākhā; *bhavantam*—You; *nivedayiṣyāmi*—I shall inform; *iti*—thus; *niṣkrānta*—exits.

Vṛndā: O king of amorous heroes, give up sadness. In order to fulfill Your desire, I will send one female parrot to speak a message to Lalitā, and then Viśākhā will inform You of what has happened. (She exits.)

mādhavaḥ: (sa-khedam)
dravati manāg abhyuditad
vidhu-kānte śiśira-bhānujālokāt
parvāni pidhānam akarod
ahaha svar-bhānu-bhīṣaṇā jaratī

sa—with; *khedam*—unhappiness; *dravati*—melts; *manak*—slightly; *abhuditat*—risen; *vidhu-kante*—when the candrakanta jewel of Kṛṣṇa; *sisira-bhanuja*—of the cooling moon of Rādhā, the daughter of Mahārāja Vṛṣabhānu; *alokat*—from the sight; *parvani*—at the time of an eclipse; *pidhanam*—covering; *akarot*—did; *ahaha*—alas!; *svar bhanu*—the Rahu planet; *bhisana*—terrifying; *jarati*—Jarati.

Mādhava: (With grief) A glimpse of the cooling moon of Rādhā was melting this candrakānta jewel until the terrible Rāhu planet of that old lady eclipsed it.[25]

(niśvasya) viśākhām uddeṣṭuṁ jaṭilā-gṛhopānta-pāṭalī-vāṭikāṁ gaccheyam (iti parikramya) katham agre sva-grhāṅganam abhimanyur adhitiṣṭhati. tad aham atraiva kṣaṇam antarito bhaveyam. (iti niṣkrāntaḥ)

nisvasya—sighing; *visakham*—Viśākhā; *uddestum*—to tell; *jaṭilā*—of Jaṭilā; *grha*—the house; *upanta*—near; *patali*—of patali flowers; *vatikam*—to the garden; *gaccheyam*—I shall go; *iti*—thus; *parikramya*—walking; *katham*—how is it; *agre*—before Me; *sva*—own; *grha*—of the

[25] The candrakānta jewel melts in the moonlight.

house; *aṅganam*—in the courtyard; *abhimanyuḥ*—Abhimanyu; *adhitiṣṭhati*—stays; *tat*—therefore; *aham*—I; *atra*—here; *eva*—certainly; *kṣaṇam*—for a moment; *antaritaḥ*—hidden; *bhaveyam*—let Me be; *iti*—thus; *niṣkrāntaḥ*—exits.

(Sighs) I will go to the garden of pāṭalī flowers near Jaṭilā's house to find Viśākhā. (He walks) Why is Abhimanyu in the courtyard of the house? I will hide here for a moment. (He exits.)

(pravišya) abhimanyuḥ: tiṇṇi ubasāri-a sa-a iṁ mulleṇa genhiduṁ gehado kañcaṇaṁ ṇa-issam. ta kahiṁ gada amma.

pravišya—enters; *tinni*—three; *ubasari-a*—cows; *sa-a-im*—hundred; *mullena*—with the price; *genhidum*—to take; *gehado*—from the house; *kañcanam*—gold; *na-issam*—I shall take; *ta*—therefore; *kahim*—where; *gada*—has gone; *amma*—my mother.

Abhimanyu: (Enters) I have to take gold from home to buy three hundred cows. Where has my mother gone?

(pravišya) Jaṭilā: hanta hanta danīṁ sari-a su-assa kaijjantaṁ nihudaṁ ma-e sudam. jaṁ ahimaṇṇu-veseṇa māhavo enhiṁ maha gharaṁ upassappissadi. ta gadu-a pekkhissam. (iti parikramanti dvari dūrād abhimanyum ālokya) avvo saccaṁ cce-a eso dhutto a-ado. ta gadu-a pamāṇi-aṁ jaṇaṁ aṇissam. (iti niṣkrāntā)

hanta—ah!; *hantaḥ*—ah!; *danim*—now; *sari-a*—by the female parrot; *su-assa*—to the male parrot; *kahijjantam*—being spoken; *nihudam*—in a secret place; *ma-e*—by me; *sudam*—heard; *jam*—that; *ahimannu*—of Abhimanyu; *vesena*—in the disguise; *mahavo*—Kṛṣṇa; *enhim*—now; *maha*—my; *gharam*—house; *upassappissadi*—will approach; *ta*—therefore; *gadu-a*—having gone; *pekkhissam*—I shall see; *iti*—thus; *prakramanti*—walking; *dvari*—at the door; *durat*—from a distance; *abhimanyum*—Abhimanyu; *alokya*—seeing; *avvo*—aha!; *saccam*—in truth; *cce-a*—certainly; *eso*—he; *dhutto*—the rascal; *a-ado*—has come; *ta*—therefore; *gadu-a*—having gone; *pamani-am*—the genuine; *janam*—person; *anissam*—I shall bring; *iti*—thus; *niṣkrānta*—exits.

Jaṭilā: (Enters) Aha! Aha! In a secluded place I overheard a female parrot tell a male parrot that Mādhava will go to my house

disguised as Abhimanyu. I will go there and see Him. (She walks and from a distance sees Abhimanyu at the door.) Aha! It is true! The rascal has actually come here! I will go now and bring the real Abhimanyu. (She exits.)

abhimanyuḥ: visāhe kuttha vaṭṭasi.

visahe—Viśākhā; *kuttha*—where?; *vattasi*—are you.

Abhimanyu: Viśākhā! Where are you?

(praviśya) lalitā: (svagatam) ettha kaṇhaṁ pesiduṁ sari-va-aṇeṇa visāhā gada. (prakāśaṁ lajjām abhinīya nicaiḥ) suha-a ettha visāhā natthi.

praviśya—enters; *svagatam*—aside; *ettha*—here; *kanham*—Kṛṣṇa; *pesidum*—to send; *sari*—of the female parrot; *va-anena*—by the words; *visaha*—Viśākhā; *gada*—has gone; *prakāśam*—openly; *lajjam*—embarrassment; *abhinya*—representing dramatically; *nicaiḥ*—in a low voice; *suha-a*—O fortunate son; *ettha*—here; *visaha*—Viśākhā; *na*—not; *atthi*—is.

Lalitā: (Enters, and says to herself) Hearing the words of the female parrot, Viśākhā has gone to bring Kṛṣṇa here. (Embarrassed, openly speaking out in a soft voice) O fortunate one, Viśākhā is not here.

(tataḥ praviśati gārgī-bhāruṇḍā-kundalatābhir āvṛta jaṭilā.)

tataḥ—then; *praviśati*—enters; *gārgī*—by Gārgī; *bhāruṇḍā*—Bhāruṇḍā; *kundalatābhiḥ*—and Kundalatā; *āvṛta*—accompanied; *jaṭilā*—Jaṭilā.

(Accompanied by Gārgī, Bhāruṇḍā, and Kundalatā, Jaṭilā enters.)

jaṭilā: kundalade pekkha appaṇo sahī-e sosillam.

kundalade—O Kundalatā; *pekkha*—look; *appano*—of you; *sahi-e*—of the friend; *sosillam*—the good character.

Jaṭilā: Kundalatā, see what a good person your sakhi Rādhā is.

kundalatā: (dṛṣṭvā mukham ānamayantī) ha devva rakkha rakkha.

dṛṣṭvā—glancing; *mukham*—her face; *anamayanti*—lowering; *ha*—O; *devva*—destiny; *rakkha*—please protect; *rakkha*—please protect.

Kundalatā: (Glances at her, and then lowers her face) O destiny, please protect me, protect me!

bhāruṇḍā: ajje gaggi pekkha pekkha paccakkho ahimaṇṇu jevva eso ra-e-na-aro tuha kaṇho. ta ali-aṁ na jala-i jaḍilā me sahī.

ajje—O noble girl, gaggi—Gārgī; *pekkha*—look; *pekkha*—look; *paccakkho*—manifested; *ahimannu*—Abhimanyu; *jevva*—certainly; *samvutto*—is; *eso*—he; *ra-i-an-aro*—lover; *tuha*—of you; *kanho*—Kṛṣṇa; *ta*—therefore; *ali-am*—the trick; *na*—not; *jala-i*—burns; *jadila*—Jaṭilā; *me*—of me; *sahi*—the friend.

Bhāruṇḍā: Noble Gārgī, look! Look! Here is your debauchee Kṛṣṇa disguised as Abhimanyu. My sakhi Jaṭilā will not be burned by this trick!

jaṭilā: ajje gaggi ditthi-a daṇiṁ sārdhaṁ iṁ patti-a-idaṁ tu-e. tā aggado sannihijja-e. (iti pṛṣṭhataḥ parikramya purtrasya hastaṁ ākarṣantī sākṣepam) re go-ula-kisori-lampada-a are para-ghara-lunthaṇa-a kaṇha tumaṁ pi appaṇo puttam mannissadi jaḍilā. (abhimanyu sa-lajjaṁ mukham āvṛtya vyavartayati.)

ajje—O noble girl; *gaggi*—O Gārgī; *ditthi-a*—by good fortune; *danim*—now; *patti-a-idam*—believed; *te-e*—by you; *ta*—therefore; *aggado*—in the presence; *sannihujja-u*—may be brought; *iti*—thus; *prsthataḥ*—from behind; *parikramya*—walking; *putrasya*—of the son; *hastam*—the hand; *akarsanti*—pulling; *sa*—with; *akṣepam*—contempt; *re*—O; *go-ula*—of Gokula; *kiśori*—of the young girls; *lampada-a*—O debauchee; *are*—O; *para*—of other; *ghara*—of the homes; *lunthana-a*—O thief; *kanha*—Kṛṣṇa; *tumam*—you; *pi*—even; *appano*—of me; *puttam*—the son; *mannissadi*—is thought; *jadila*—Jaṭilā; *abhimanyuḥ*—Abhimanyu; *sa*—with; *lajjam*—embarrassment; *mukham*—face; *āvṛtya*—covering; *vyavartayati*—turns away.

Jaṭilā: O noble Gārgī, by good fortune now you understand the truth. This fellow should be brought here at once. (She walks behind, drags her son there by the hand, and begins to scold him) O debauchee that defiles the young girls of Gokula! O thief that plunders the homes of others! O Kṛṣṇa, does Jaṭilā believe that you are actually her son Abhimanyu?

(Covering his face in embarrasment, Abhimanyu runs away.)

jaṭilā: are ra-ahi-unda-a kīsa muhaṁ dhakkasi. jaṁ de vijja ṇa vikka-ida. (iti prasahya sammukhayati.)

are—O; *ra-ahi-unda-a*—O debauchee; *kisa*—why?; *muham*—the face; *dhakkasi*—do you cover; *jam*—because; *de*—of you; *vijja-knowledge; na*—not; *vikka-ida*—is sold; *iti*—thus; *prasahya*—forcibly; *sammukhayati*—makes him face her.

Jaṭilā: Debauchee, why do you cover your face? You can't sell us any of your tricks! (She forces him to face her.)

abhimanyuḥ: (svagatam) haddhī haddhī va-uli-a-e amma-e lajja-pajja-ulo vidomhi. ta ido abakkamissam. (iti parikramati.)

svagatam—aside; *haddhi*—alas!; *haddhi*—alas!; *va-uli-a-e*—become crazy; *amma-e*—by my mother; *lajja-pajja-ulo*—embarrassed; *ta*—therefore; *ido*—from this place; *abakkamissam*—I shall go; *iti*—thus; *parikramati*—he goes.

Abhimanyu: (Aside) Alas! Alas! Mother has gone crazy, and she is embarrassimg me with her words! I should leave this place. (He goes.)

jaṭilā: (dhāvantī paṭāñcalam ākṛṣya) re cora eso diḍdhaṁ gahidosi. kahaṁ palā-esi.

dhavanti—running; *pata*—of the garment; *añcalam*—the edge; *akrsya*—pulling; *re*—O; *cora*—thief; *eso*—he; *didham*—firmly; *gahidosi*—you are held; *kaham*—how?; *pala-esi*—will you flee.

Jaṭilā: (Runs after him and pulls the edge of his garment) Thief, I am holding you very firmly. How can you run away?

abhimanyu: (sāpatrapaṁ vyaghutya) akka bharuṇḍe ṇūṇaṁ jāṇāṇi me bhudahibhuda samvuttā.

sa—with; *apatrapam*—embarrassment; *vyaghutya*—lowering his head; *akka*—O noble lady; *bharunde*—Bhāruṇḍā; *nunam*—is it not so?; *janani*—mother; *me*—my; *bhuda*—by a ghost; *ahibhuda*—is possessed; *samvutta*—is.

Abhimanyu: (Lowering his head in embarressment) O noble Bhāruṇḍā, my mother is possessed by a ghost!

(sarvaḥ pratyabhijñāya sa-śabdaṁ hasanti.)

sarvaḥ—all; *pratyabhijñāya*—to mock; *sa*—with; *sabdam*—a sound; *hasanti*—laugh.

(Recognizing him, they laugh loudly.)

jaṭilā: (mukhaṁ nibhalya svagatam) haddhī haddhī pamādo pamādo. kahaṁ pavāsādo putta-o cce-a me samā-ado. (iti sāpatrapaṁ uras tāḍayantī niṣkrāntā.)

mukham—at the face; *nibhalya*—looking; *svagatam*—aside; *haddhi*—alas!; *haddhi*—alas!; *pamado*—a madman; *pamado*—a madman; *kaham*—whether?; *pavasado*—from his distant journey; *putta-o*—son; *cce-a*—certainly; *me*—my; *sama-ado*—come; *iti*—thus; *sa*—with; *apatrapam*—embarrassment; *uraḥ*—the chest; *tadayanti*—striking; *niṣkrānta*—exits.

Jaṭilā: (Looks at Abhimanyu's face and then says to herself) Ah! Alas! What madness is this? What madness is this? This is really my son who has returned from a far-away journey! (Striking her chest without shame, she exits.)

bhāruṇḍā: vaccha saccaṁ unmatta de amma. jaṁ tumaṁ cce-a māhavaṁ maṇṇedi.

vaccho—O child; *saccam*—in truth; *unmatta*—a madwoman; *de*—your; *amma*—mother; *jam*—because; *tumam*—you; *cce-a*—certainly; *mahavam*—Kṛṣṇa; *mannedi*—she thought.

Bhāruṇḍā: Child, your mother has definitely gone mad. She thought you were Mādhava.

(abhimanyuḥ smitaṁ karoti.)

abhimanyu—Abhimanyu; *smitam*—a smile; *karoti*—does.

(Abhimanyu smiles.)

kundalatā: vīra ahimaṇṇo puṇṇavadi me sahī rāhā. jā-e dakkhiṇa sacca-vadiṇī siniddha tumha mada sassu laddha. tā amhe gadu-a edaṁ a-uruvaṁ se ṇaccaṇaṁ bha-avadī-e ṇivedamha.
(iti tisro niṣkrāntaḥ.)

vira—O hero; *ahimanno*—Abhimanyu; *punnavadi*—pious; *me*—my; *sahi*—friend; *raha*—Rādhā; *ja-e*—by whom; *dakkhina*—priestly remuneration; *sacca*—truth; *vadinī*—speaking; *siniddha*—affectionate; *tuma*—your; *mada*—mother; *sassu*—mother-in-law; *laddha*—attained; *ta*—therefore; *amhe*—we; *gadu-a*—having sons; *edam*—this; *a-uruvam*—unprecedented; *se*—of Her; *naccanam*—dancing; *bha-avadi-e*—the noble lady; *nivedamha*—we shall tell; *iti*—thus; *tisraḥ*—the three; *niṣkrāntaḥ*—exit.

Kundalatā: O hero Abhimanyu, My sakhi Rādhā is faithful and chaste. She is well-behaved, truthful and affectionate, and Your mother is Her mother-in-law. Let us go now and tell noble Paurṇamāsī of Jaṭilā's behavior. (The three girls exit.)

abhimanyuḥ: lalide aṇehi madaram. jaṁ turi-aṁ gantu-kamomhi.

lalide—O Lalitā; *anehi*—bring; *madaram*—mother; *jam*—because; *turi-am*—quickly; *gantu*—to go; *kamomhi*—I desire.

Abhimanyu: Lalitā, please quickly bring my mother.

lalitā: (niṣkramya punaḥ praviśya ca) vīra tumha purado a-antuṁ lajjedi ajjā.

niskramya—exiting; *punaḥ*—again; *praviśya*—entering; *ca*—also; *vira*—O hero; *tuma*—of you; *purado*—in the presence; *a-antum*—to come; *lajjedi*—is embarrassed; *ajja*—the noble lady.

Lalitā: (Exits and enters again) O hero, the noble lady is ashamed to come before you.

abhimanyuḥ: hodu. sa-aṁ cce-a pedi-ado kañcaṇaṁ ghettuṇa gamissam. (iti niṣkrāntaḥ.)

hodu—so be it; *sa-am*—personally; *eva*—certainly; *pedi-ado*—from the bag; *kañcanam*—gold; *ghettuna*—taking; *gamissam*—I shall go; *iti*—thus; *niṣkrāntaḥ*—exits.

Abhimanyu: So be it. I will myself take the gold coins and go about my business. (He exits.)

kṛṣṇaḥ: sakkhe mantri-rāja paramānandaṁ idam anubhūtam evānubhāvyamāno 'smi caraṇaiḥ.

sakkhe—O friend; *mantri*—of advisors; *raja*—O king; *param*—great; *ānandam*—bliss; *idam*—this; *anubhutam*—experienced; *eva*—certainly; *anubhavyamanaḥ*—enjoying; *asmi*—I am; *caraṇaiḥ*—by these demigods.

Kṛṣṇa: O friend, O king of counselors, these demigods-actors have brought Me great bliss!

(praviśya) vṛndā: lalite laghu palāyasva. laghu palāyasva. paśya paravartate manyumān eṣo 'bhimanyuḥ.

praviśya—enters; *lalite*—O Lalitā; *laghu*—quickly; *palayasva*—flee; *laghu*—quickly; *palayasva*—flee; *paśya*—look; *paravartate*—returns; *manyuman*—angry; *esaḥ*—he; *abhimanyuḥ*—Abhimanyu.

Vṛndā: (Enters) Lalitā, look! Angry Abhimanyu is coming back.

lalitā: (sa-śankaṁ alokya) daruṇa-sandiṭṭhi-aṁ mahurodakkaṁ imassa pekkhaṇaṁ padibhadi. ta kalidahimaṇṇu-rubeṇa māhaveṇa hodavvam.

sa—with; *sankam*—fear; *alokya*—looking; *daruna*—terrible; *sanditthi-am*—indication; *mahura*—charming; *udakkam*—at the end; *imassa*—of this; *pekkhanam*—sight; *padibhadi*—is manifested; *ta*—

therefore; *kalida*—perceived; *ahimannu*—of Abhimanyu; *rubena*—in the form; *mahavena*—by Kṛṣṇa; *hodavvam*—is done.

Lalitā: (Afraid, she looks) What was terrible to see at first is now very charming and handsome. This is actually Mādhava disguised as Abhimanyu.

vṛndā: (nibhalya sānandam) kiṁ nāma rādhā-sakhīnāṁ dhiyam akṣuṇṇam. paśya paśya

mandā sandhya-payoda-sodara-ruciḥ saivābhimanyos tanur
vaktraṁ hanta tad eva kharvaṭa-ghaṭī-ghoṇaṁ vigāḍhekṣaṇam
vyastā saiva gatiḥ karīra-kusuma-cchāyaṁ tad evāmbaraṁ
mūdrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām

nibhalya—looking; *sa*—with; *ānandam*—bliss; *kim*—what?; *nama*—indeed; *rādhā*—of Rādhā; *sakhīnām*—of the friends; *dhiyam*—of the consciousness; *akṣunnam*—expertness; *paśya*—look!; *paśya*—look!; *manda*—gentle; *sandhya*—of sunset; *payoda*—cloud; *sodara*—brother; *ruciḥ*—splendor; *sa*—this; *ev*—indeed; *abhimanyoḥ*—of Abhimanyu; *tanuḥ*—the form; *vaktram*—face; *hanta*—indeed; *tat*—this; *eva*—certainly; *kharvata-ghati*—a village at the foot of a mountain; *ghonam*—nose; *vigadha*—deep; *īkṣaṇam*—eyes; *vyasta*—graceful; *sa*—this; *eva*—certainly; *gatiḥ*—gait; *karira*—karira; *kusuma*—of the flower; *chayam*—splendor; *tat*—this; *eva*—certainly; *ambaram*—garments; *mudra*—sign; *ka api*—a certain; *tathā api*—still; *asau*—this; *pisunayati*—indicates; *asya*—of Him; *svarūpa*—of the form; *chatam*—the splendor.

Vṛndā: (Blissfully looking) Abhimanyu's face and form have become like the splendid brother of the evening cloud. His nose is charming, His eyes are deep, His movements are graceful, and His garments are the color of a karīra flower. His form is so splendid!

(tataḥ praviśaty abhimanyu-veśo mādhavaḥ.)
mādhavaḥ:
parītaḥ parivartitaṁ hriyā
kalita-bhrū-kuṭi-kuñcitekṣaṇam
madhura-dyuti rādhikā-mukhaṁ
paripaśyāmi kadā balād aham

tataḥ—then; *praviśati*—enters; *abhimanyu*—as Abhimanyu; *vesaḥ*—disguised; *mādhavaḥ*—Kṛṣṇa; *paritaḥ*—everywhere; *parivartitam*—turned; *hriya*—with shyness; *kalita*—done; *bhru*—of the eyebrows; *kuti*—knitting; *kuñcita*—crooked; *īkṣaṇam*—with glances; *madhura*—charming; *dyuti*—splendor; *rādhikā*—of Rādhā; *mukham*—the face; *paripaśyāmi*—I shall drink; *kada*—when; *balat*—forcibly. aham—I.

(Disguised as Abhimanyu, Mādhava enters.)

Mādhava: When will I drink the nectar of Rādhā's sweet and charming face with knitted arched eyebrows and restless shy glances?

(puro dṛṣṭvā) lalite kva sa te sakhī-cchadmā jīvitauṣadhiḥ.

puraḥ—ahead; *dṛṣṭvā*—looking; *lalite*—O Lalitā; *kva*—where?; *sa*—She; *te*—of you; *sakhi*—of the friend; *chadma*—in the disguise; *jivita*—of My life; *osadhiḥ*——the medicinal herb.

(Looking ahead) Lalitā, where is that girl, who in the disguise of being your sakhi is actually the medicinal herb that sustains My life?

lalitā: halā rāhe. ido dava.

hala—O; *rahe*—Rādhā; *ido*—there; *dava*—then.

Lalitā: O Rādhā! Come here!

(praviśya) rādhā: (sa-lajja-smitam ātma-gatam)
aṇahiṭṭho bi padattho
pi-eṇa aṁgī-ki-o suhābedi
garale bi giri-sagahi-e
guru-aṁ gorī ṇa kiṁ rama-i

praviśya—enters; *sa*—with; *lajja*—of shyness; *smitan*—a smile; *atma-gatam*—to herself; *anahittho*—unwished; *bi*—although; *pada*—of the words; *attho*—the meaning; *pi-ena*—by My beloved; *angi-ki-o*—accepted; *suhabedi*—delights; *garale*—when the poison; *bi*—even; *girisa*—by Lord Siva; *gahi-e*—taken; *guru-am*—husband; *gori*—Gauri; *na*—not; *kim*—why?; *rama-i*—enjoy pastimes.

Rādhā: (She enters, shyly smiling, and says to Herself) I do not like to hear that Abhimanyu has come, but now this Abhimanyu is My lover Kṛṣṇa, and this news delights Me! Why should goddess Gaurī decline to enjoy pastimes with her husband, Lord Śiva, simply because he has drunk poison?[26]

mādhavaḥ: lalite hasta-gatā me mahā-nidhi-sampat pratīyatām.

lalite—O Lalitā; *hasta*—into the hand; *gata*—gone; *me*—of Me; *maha*—great; *nidhi-sampat*—treasure; *pratiyatam*—may come.

Mādhava: O Lalitā, My great treasure has again come into My hands!

lalitā: ja-i sa jakkhinī viggham ṇa karodi.

ja-i—if; *sa*—she; *jakkhinī*—the yakṣinī; *viggham*—an obstacle; *na*—does not; *karodi*—do.

Lalitā: As long as a wicked yakṣiṇī does not stop You.

(praviśya) jaṭilā: (sa-harṣam) vahudi-e diṭṭhi-ā ajja tumam subuddhi-a samvutta. jam puttassa me diṭṭhi-mägge gadasi.

praviśya—entering; *sa*—with; *harṣam*—happiness; *vahudi*—O girl; *ditthi-a*—by good fortune; *ajja*—now; *tumam*—You; *subuddhi-a*—intelligent; *samvutta*—have become; *jam*—because; *puttassa*—of the son; *me*—of me; *ditthi*—of the eyes; *magge*—on the pathway; *gadasi*—You have gone.

Jaṭilā: (Enters, and says with jubilation) My dear girl, fortunately, You are so intelligent that You have placed Yourself on the path that leads to my son's eyes!

(sarve sambhramam naṭayanti.)

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[26] "Why should I decline to enjoy pastimes with Kṛṣṇa, simply because He has disguised as Abhimanyu?"

sarve—all; *sambhramam*—awe; *natayanti*—represent dramatically.

(All are struck with awe and wonder.)

jaṭilā: putta ahimaṇṇo sañjjharambhe diṭṭhi me suṭṭhu ṇa unmīla-i.

putta—O son; *ahimanno*—Abhimanyu; *sañjjha-arambhe*—at dusk; *ditthi*—the vision; *me*—of men; *sutthu*—nicely; *na*—not; *unmila-i*—rises.

Jaṭilā: Son Abhimanyu, I cannot see very well at dusk.

mādhavaḥ: (sa-harṣa-smitam) akka taha añjaṇaṁ da-issaṁ. jaha samggadama de diṭṭhi hohi.

sa—with; *harṣa*—pastimes; *smitam*—smiling; *akka*—O mother; *taha*—of you; *añjanam*—an ointment; *da-issam*—I shall give; *jaha*—just as; *samaggadama*—all perfectly; *de*—of you; *ditthi*—vision; *hohi*—will be.

Mādhava: (Happily smiling) Mother, I shall give you an ointment that will enable you to see everything perfectly![27]

kṛṣṇaḥ: (mandaṁ mandaṁ vihasya) sakkhe mantri-rāja diṣṭyādya bhavatā gokula-keli-sudhā-sindhu-puline 'vatīrṇam.

mandam mandam—very gently; *vihasya*—laughing; *sakkhe*—O friend; *mantri*—of counselors; *raja*—O king; *distya*—by good fortune; *adya*—now; *bhavata*—by you; *gokula*—in Gokula; *keli*—of pastimes; *sudha*—of nectar; *sindhu*—of the ocean; *puline*—on the beach; *avatirnam*—descended.

Kṛṣṇa: (With a gentle laughter) O friend, O king of counselors, by good fortune, you have brought Me to the shore of the nectar-ocean of My pastimes in Gokula!

jaṭilā: (sānandam) vaccha kīsa tu-e a-aridamhi.

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[27] The word "samaggadama" (samagra-uttama) sounds like “samagra-tamah”, which means “complete darkness”. “O mother! I shall give you an ointment that will make you completely blind!"

sa—with; *ānandam*—bliss; *vaccha*—O child; *kisa*—why?; *tu-e*—by You; *a-aridamhi*—I have been called.

Jaṭilā: (Blissful) Child, why did You call me?

vṛndā: sāmprataṁ pradośa-niṣevyaṁ gomaṅgalāṁ devīṁ arirādhiṣur asau tvām anujñāpayati.

sampratam—now; *pradosa-nisevyam*—in the early evening; *gomaṅgalam*—Gomaṅgala; *devim*—the goddess; *ariradhisuḥ*—desiring to worship; *asau*—He; *tvam*—you; *anujñāpayati*—begs permission to depart.

Vṛndā: Now that the evening is beginning your son wants to go and worship the goddess Gomaṅgalā and begs your permission to depart.

mādhavaḥ: akka vahu de ma-e saddhaṁ cecca-taruṇo mūle gantuṁ ṇa icchadi.

akka—O mother; *vahu*—girl; *de*—your; *ma-e*—Me; *saddham*—with; *cecca-taruno*—of the caitya tree; *mule*—to the base; *gantum*—to go; *na*—does not; *icchadi*—wish.

Mādhava: Mother, your daughter-in-law does not want to come with Me to the caitya tree!

jaṭilā: jade rāhi ekkaṁ guru-anassa me va-aṇaṁ padibalehi. tuṇṇaṁ jahi imiṇā kantena saddham.

jade—O daughter; *rahi*—Rādhā; *ekkam*—one; *guru-anassa*—of Your superior; *me*—of me; *va-anam*—the statement; *padibalehi*—obey; *tunnam*—at once; *jahi*—go; *imina*—Him; *kantena*—Your husband; *saddham*—with.

Jaṭilā: Daughter Rādhā, I am Your superior. You must obey my words. I order You to go with Your husband immediately!

rādhā: (svagatam) ammahe accari-o vihi. (prakāśam) lalide asuttha-dehamhi. tā viṇṇabehi ṇam.

svagatam—aside; *ammahe*—aha!; *accari-o*—wonderful; *vihi*—is fate; *prakāśam*—openly; *lalide*—O Lalitā; *asuttha*—sick; *deha*—in body; *amhi*—I am; *vinnabehi*—please tell; *nam*—her.

Rādhā: (Aside) Ah! How wonderful are the workings of destiny! (Openly) Lalitā, I am feeling ill. Please tell this to Jaṭilā.

jaṭilā: kula-putti sireṇa me sabidasi.

kula-putti—O respectable girl; *sirena*—bowing my head; *me*—I; *sabidasi*—adjure you.

Jaṭilā: O saintly daughter, I beg You, go with my son!

(rādhā mādhavam apaṅgena paśyati.)

rādhā—Rādhā; *mādhavam*—at Mādhava; *apangena*—from the corner of Her eye; *paśyati*—glances.

(Rādhā glances at Mādhava from the corner of Her eye.)

mādhavaḥ: lalide kuḍuṅgo maṅgala-raṅga-ja-araṁ ajja tumhe karissamha. ta candaṇa-gandhobaharaṁ sampadi-a lambhehi. tattha pasahi-aṁ rāhi-āṁ ahaṁ kīra padhaṁ sahemi. (iti sarvabhiḥ saha niṣkrāntaḥ.)

lalide—O Lalitā; *kuduṅge*—in the forest-grove; *maṅgala*—auspicious; *raṅga*—in the place; *ja-aram*—staying awake; *tumhe*—we; *karissamha*—shall do; *ta*—that; *candana*—of sandalwood; *gandha*—fragrance; *ubaharam*—means; *padi-a-lambhehi*—please bring; *tattha*—there; *pasahi-am*—nicely decorated; *rahi-am*—Rādhā; *aham*—I; *kira*—indeed; *padham*—first; *sahemi*—shall meet; *iti*—thus; *sarvabhiḥ*—everyone; *saha*—with; *niṣkrāntaḥ*—He exits.

Mādhava: Lalitā, tonight we will stay awake all night in the auspicious temple in the forest-grove. Please bring the sandal

perfume, and when Rādhā is nicely decorated I will meet Her there. (Mādhava and all the others actors exit.)[28]

kṛṣṇaḥ: (paurṇamāsī praṇamya) bhagavati sandīpitārtir ahaṁ na samartho 'smi dhṛtim ālambitum. kiṁ karavai.

paurṇamāsī—to Paurṇamāsī; *praṇamaya*—offering respectful obeisances; *bhagavati*—O noble lady; *sandipita*—inflamed; *artiḥ*—suffering; *aham*—I; *na*—not; *samarthaḥ*—am able; *asmi*—am; *dhrtim*—peace of mind; *alambitum*—to attain; *kim*—what?; *karavai*—shall I do.

Kṛṣṇa: (Offers respectful obeisances to Paurṇamāsī) O noble lady, I am burning with suffering and cannot find any peace of mind! What shall I do?

kṛṣṇaḥ: bhagavati vaḍabhīm adhiroḍhum anujñāpayāmi. (iti sarvaiḥ saha niṣkrāntaḥ.)

bhagavati—O noble lady; *vadabhim*—to the upper rooms; *adhirodhum*—to climb; *anujñāpayāmi*—I request permission; *iti*—thus; *sarvaiḥ*—all; *saha*—with; *niṣkrāntaḥ*—exits.

O Bhagavatī, I request your permission to go to My room at the top of the palace. (With everyone, Kṛṣṇa exits.)

[28] The word "maṅgala-raṅga" can also mean "blissful amorous pastimes". "Tonight we will stay awake all night, enjoying amorous pastimes in the forest-bower."

Meeting in New Vṛndāvana

nava-vṛndā: (rādhayā saha parikramantī svagatam)
vasantī śuddhānte madhurima-parītā madhuripor
iyaṁ tanvī sadyaḥ svayam iha bhavitrī kara-gatā
vṛtāṅgīm uttuṅgair avikala-madhūlī-parimalaiḥ
praphullaṁ rolambe nava-kamalinīṁ kaḥ kathayati
(iti rādhayā saha niṣkrāntā.)

rādhāya—Rādhā; *saha*—with; *parikramaṇti*—walking; *svagatam*—to herself; *vasanti*—residing; *suddhante*—in the inner apartments of the palace; *mādhurīm*—with sweetness; *parita*—filled; *madhu-ripoh*—of Kṛṣṇa, the enemy of spring; *iyam*—this; *tanvi*—slender girl; *sadyah*—now; *svayam*—personally; *iha*—here; *bhavitri*—will be; *kara*—in the hand; *gata*—gone; *vṛta*—filled; *angim*—limbs; *uttungaih*—great; *avikala*—complete; *madhuli*—of honey; *parimalaih*—with the fragrance; *praphullam*—blooming; *rolambe*—in the bumble-bee; *nava*—fresh; *kamalinim*—lotus flowers; *kah*—who?; *kathayati*—can describe; *iti*—thus; *rādhāya*—Rādhā; *saha*—with; *niṣkrānta*—exits.

Nava-vṛndā: (Walking with Rādhā, she says to herself) This charming slender girl will now live in Kṛṣṇa's palace in Dvāraka, and soon She will be in His hands. There is no need to tell the bumble-bee about a newly blossoming lotus flower filled with the sweet fragrance of honey. (She exits with Rādhā.)

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tatah—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *anugamyamanah*—followed; *kṛṣṇah*—Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters)

kṛṣṇaḥ: (sa-khedam)
vidyotiny akalaṅka-kuṅkuma-mayī carcā mamāṅgasya yā
mālā kaṇṭha-taṭasya campaka-kṛtā yā saurabhodgāriṇī
yā siddhāñjana-cūrṇa-śītalatara haimī śalākā dṛśos
tāṁ rādhāṁ katham antarāpi dhig asūṁs truṭyanti me rātrayaḥ

sa—with; *khedam*—unhappiness; *vidyotini*—splendid; *akalaṅka*—flawless; *kunkuma*—of kunkuma; *mayi*—consisting; *carca*—ointment; *mama*—of Me; *aṅgasya*—of the limbs; *ya*—which; *mala*—garland; *kaṇṭha*—of the neck; *tatasya*—of the surface; *campaka*—of campaka flowers; *kṛta*—made; *ya*—which; *saurabha*—a sweet fragrance; *udgarini*—emitting; *ya*—which; *siddha*—perfect; *añjana-curna*—mascara; *sitalatara*—very cooling; *haimi*—a golden; *salaka*—stick; *dṛśoh*—of the eyes; *tam*—Her; *rādhām*—Rādhā; *katham*—how?; *antara*—without; *api*—even; *dhik*—fie!; *asun*—on My life; *trutyanti*—break; *me*—My; *ratrayah*—nights.

Kṛṣṇa (Unhappily) Rādhā is splendid yellow kuṅkuma anointing My body. She is a fragrant garland of campaka flowers around My neck. She is a cooling golden mascara decorating My eyes. To hell with My life! Now that I am separated from Rādhā, every night I lie awake thinking of Her!

madhumaṅgalaḥ: (kṛṣṇasya kare maṇiṁ paśyan) pi-a-va-assa rāhi-ā-kaṇṭhalaṅkaro maṇīndo kahaṁ di-a-areṇa laddho.

kṛṣṇasya—of Kṛṣṇa; *kare*—in the hand; *maṇim*—the jewel; *paśyan*—seeing; *pi-a*—O dear; *va-assa*—friend; *rahi-a*—of Rādhā; *kaṇṭha*—of the neck; *alaṅkaro*—the decoration; *maṇindo*—the Syamantaka jewel, the king of jewels; *kaham*—how; *di-a-areṇa*—by the sun-god; *laddho*—was attained.

Madhumaṅgala: (Seeing the jewel in Kṛṣṇa's hand) Dear friend, the Syamantaka jewel was formerly the ornament around Rādhā's neck. How did the sun-god get it?

kṛṣṇaḥ: sakhe
anudiśam ati-namrā kurvatī pūrvam āsīt
pitṛ-pati-pitur arghyaṁ garga-vākyena rādhā
iti bahula-rucīnām vīcibhiḥ samparītaṁ
maṇi-varam upahāraṁ ṇūnam asmai cakāra

sakhe—O friend; *anudinam*—day after day; *ati*—very; *namra*—meek and humble; *kurvati*—doing; *purvam*—previously; *asit*—was; *pitr-pati*—of Yamaraja, the master of the pitas; *pituh*—of the father (the sun-god); *arghyam*—offering of water; *garga*—of Garga Muni; *vakyena*—by the statement; *rādhā*—Rādhā; *iti*—thus; *bahula*—great; *rucinam*—of

effulgence; *vicibhih*—with waves; *samparitam*—filled; *maṇi*—of jewels; *varam*—the best; *upaharam*—an offering; *nunam*—is it not so?; *asmai*—to him; *cakara*—made.

Kṛṣṇa: My friend, following Garga Muni's instructions, Rādhā used to daily offer water to the sun-god. She must have given the Syamantaka jewel, filled with waves of effulgence, to him.

madhumaṅgalaḥ: pekkha pekkha eso kiraṇa-kandalīhiṁ kiṁ pi velakkhaṇṇaṁ dhare-e maṇindo.

pekkha—look!; *pekkha*—look!; *eso*—this; *kiraṇa*—of effulgence; *kandalihim*—with an abundance; *kim pi*—somewhat; *velakkhanam*—an extraordinary nature; *dhare-i*—maṇifests; *maṇindo*—great jewel.

Madhumaṅgala: Look! Look! The jewel is unusually bright!

kṛṣṇaḥ: sakhe ghana-caitanya-vivarto 'yaṁ na prākṛta-ratna-sādharaṇīṁ dhūram āroḍhum arhati. (iti syamantakam vakṣas-taṭe nidhāya sa-bāṣpam.)

sakhe—O friend; *ghana*—intense; *caitanya*—of transcendental bliss; *vivartah*—the tranformation; *ayam*—this; *na*—not; *prakṛta*—ordinary; *ratna*—jewel; *sadharanim*—commonness; *dhuram*—the burden; *arodhum*—to take up; *arhati*—deserves; *iti*—thus; *syamantakam*—the Syamantaka jewel; *vakṣah*—of His chest; *tate*—on the surface; *nidhaya*—placing; *sa*—with; *bāṣpam*—tears.

Kṛṣṇa: Friend, this jewel is a person alive with intense bliss. It is not ordinary or material. (He places the Syamantaka jewel on His chest, shed tears, and says:)

dhanyaḥ so 'yaṁ maṇir avirala-dhvanta-puñje nikuñje
smitvā smitvā mayi kuca-paṭīṁ kṛṣṭavaty unmadena
gāḍhaṁ gūḍhākṛtir api tayā man-mukhākūṭa-vedī
niṣṭhīvānyaḥ kiraṇa-laharīṁ hrepayām āsa rādhām

dhanyah—fortunate; *sah ayam*—this; *maṇih*—jewel; *avirala*—thick; *dhvanta*—of darkness; *puñje*—with an abundance; *nikuñje*—in the forest grove; *smitvā smitvā*—continuously smiling; *mayi*—as I; *kuca-patim*—the bodice; *krstavati*—pulled; *unmadena*—excitedly;

gadham—deeply; *gudha*—concealed; *akṛtih*—form; *api*—although; *tayā*—by Her; *mat*—of Me; *mukha*—in the presence; *akuta*—the intentions; *vedi*—understanding; *nisthivanyah*—emitting; *kiraṇa*—of light; *laharim*—waves; *hrepāyām āsa*—embarrassed; *rādhā*—Rādhārani.

This jewel is so fortunate! When I passionately tugged at Rādhā's bodice, and She tried to cover Her breasts in the thick forest-darkness, this jewel, understanding My wishes, smiled and, sending out waves of light, embarrassed Rādhā.

kṛṣṇaḥ: (sa-vaiklavyam)
nikhila-suhṛdām arthārambhe vilambita-cetaso
masṛṇita-śikho yaḥ prāpto 'bhūn manāṅ mṛdutām iva
sa khalu lalitā-sāndra-sneha-prasaṅga-ghanī-bhavān
punar api balād indhe rādhā-viyogamayaḥ śikhī

sa—with; *vaiklauyam*—agitation; *nikhila*—all; *suhṛdam*—of the friends; *artha*—the purpose; *arambhe*—in the beginning; *vilambita*—resting; *cetasah*—hearts; *masrnita*—softened; *sikhah*—flame; *yah*—which; *prāptah*—attained; *abhūt*—became; *manak*—a little; *mrdutvam*—gentleness; *iva*—as if; *sah*—that; *khalu*—indeed; *lalita*—of Lalita; *sandra*—intense; *sneha*—love; *prasaṅga*—contact; *ghani*—intensified; *bhavan*—becoming; *punah*—again; *api*—also; *balat*—violently; *rādhā*—of Rādhā; *viyoga-mayah*—consisting of separation; *sikhi*—fire.

(Agitated) As I was busy pleasing My friends, the flame of separation from Rādhā remained subdued and peaceful, but now that flame has suddenly become a great conflagration!

(iti virahartim nāṭayan.)
lalāṭe kāśmīraiḥ kuru mama dṛśaṁ pāvakamayīṁ
dadhīta bhogīndra-dyutim urasi muktā-maṇisaram
tanoḥ kaṇṭhaṁ muktvā janaya ghanasārair dhavalatāṁ
hara-bhrantyā bhītas tadati na yathā māṁ manasijaḥ

iti—thus; *viraha*—of separation; *artim*—the suffering; *nāṭayan*—representing dramatically; *lalate*—on the forehead; *kasmiraih*—with kunkuma; *kuru*—please make; *mama*—of Me; *dṛśam*—an eye; *pavaka-mayim*—of fire; *dadhitah*—please place; *bhogi*—of snakes; *indra*—of

the king; *dyutim*—the splendor; *urasi*—on the chest; *mukta*—of pearls; *maṇisaram*—a string; *tanoh*—of the body; *kaṇṭham*—the neck; *muktvā*—excepting; *janaya*—please create; *ghanasaraih*—with camphor; *dhavalatam*—whiteness; *hara*—of Siva; *bhrantya*—with the mistake; *bhitah*—afraid; *tadati*—strikes; *na*—not; *yathā*—as; *mam*—Me; *manasijah*—Kāmadeva .

(Feeling the pain of separation) Draw a flaming red eye in kuṅkuma on My forehead. Make this necklace of pearls look like the king of serpents draped across My chest. Make My entire body white by covering it with camphor powder. In this way Kāmadeva will think I am Lord Śiva. Then he will be scared and will no longer hurt Me.

madhumaṅgalaḥ: saccaṁ garu-o kkhu eso santavo tā ko ettha padi-aro tti ṇa kkhu odharemi.

saccam—in truth; *garu-o*—intense; *kkhu*—indeed; *eso*—this; *santavo*—suffering; *ta*—therefore; *ko*—what?; *ettha*—in this; *padi-aro*—remedy; *tti*—thus; *na*—not; *kkhu*—indeed; *odharemi*—I see.

Madhumaṅgala: Your suffering is very great. I do not see any remedy to counteract it.

kṛṣṇaḥ: sakhe priya-vihāra-samabhihāra-sākṣiṇaḥ kuñja-vṛndasya vṛndāvanasya vilokanam antareṇa nātra paraḥ pratikaraḥ. tad eṣa maṇīndras tvayā satrājitayā samarpyatām. mayāpy avarodhāya gantavyam.
(iti niṣkrāntau.)

sakhe—O friend; *priya*—with My beloved Rādhā; *vihara*—of pastimes; *samabhihara*—abundance; *sākṣinah*—of the witness; *kuñja*—groves; *vṛndāsya*—with many; *vṛndāvanasya*—of Vṛndāvana; *vilokanam*—the sight; *antareṇa*—without; *na*—not; *atra*—here; *parah*—another; *pratikarah*—remedy; *tat*—therefore; *esah*—this; *maṇi*—of jewels; *indrah*—the king; *tvayā*—by you; *satrajitayā*—to Satrajit; *samarpyatam*—should be given; *maya*—by Me; *api*—also; *avarodhaya*—inside; *gantavyam*—will be gone; *iti*—thus; *niṣkrāntau*—they both exit.

Kṛṣṇa: Aside from again seeing the forest of Vṛndāvana, which repeatedly witnessed the pastimes I enjoyed with My beloved, there is no remedy. Give this Syamantaka jewel to Satrājit. I will go to the palace. (They both exit.)

(tataḥ praviśati bakulayārādhyamānā rādhā.)
rādhā: (sanskṛtena)
mamāsīd dūre yā dig api hari-gandha-praṇayinī
prapede khedena truṭir api mahā-kalpa-padavīm
dahaty āśā-sarpir viracita-padaḥ prāṇa-dahano
balān mām durlīlaḥ kim iha karavai hanta śaraṇam

tataḥ—then; *praviśati*—enters; *bakulāya*—by Bakulā; *aradhyamana*—served; *rādhā*—Rādhā; *sanskṛtena*—in Sanskrit; *mama*—of Me; *asit*—is; *dure*—far away; *ya*—which; *dik*—direction; *api*—even; *hari*—of Kṛṣṇa; *gandha*—the fragrance; *praṇayini*—carrying; *prapede*—attained; *khedena*—with sorrow; *trutiḥ*—a moment; *api*—even; *mahā*—a great; *kalpa*—of a millenium; *padavim*—the abode; *dahati*—burns; *asa*—of hope; *sarpiḥ*—the butter; *viracita*—created; *padaḥ*—position; *praṇa*—life-breath; *dahanaḥ*—burning; *balat*—forcibly; *mam*—Me; *durlilaḥ*—wicked; *kim*—what?; *iha*—here; *karavai*—I may do; *hanta*—indeed; *saraṇam*—shelter.

(Accompanied by Bakulā, Rādhā enters)
Rādhā: Even the fragrance of Hari is now so far away from Me! Each moment has become a mahā-kalpa of sufferings. The wicked burning ghee of hope has set My life-breath on fire. Where can I find relief?

bakulā: halā sacce siṇiheṇa ṇa-a-vunda-e vaṇṇida-tumha rahassamhi tadhavi kiṁ pi viṇṇavissam.

hala—O; *sacce*—Satyabhāmā; *sinihena*—with affection; *na-a-vunda-e*—by Nava-vṛndā; *vannida*—described; *tumha*—of You; *rahassa*—secret; *amhi*—I am; *tadhavi*—still; *kim pi*—something; *vinnavissam*—I would like to say.

Bakulā: O Satyabhāmā, even though Nava-vṛndā kindly told me Your secret, still there is something I would like to ask You.

rādhā: kāmaṁ viṇṇavehi.

kamam—as you like; *vinnavehi*—you may ask.

Rādhā: You can ask me anything.

bakulā: amha rā-indo sundara-seharo tillo-aṁ asedi tā ja-i anavesi tado de-i-e ruppiṇī-e vi paḍi-ulā bhavi-a tassa tumaṁ viṇṇavemi.

amha—your; *ra-indo*—great king; *sundara*—of all handsome men; *seharo*—the crown; *tillo-am*—the three worlds; *asedi*—rules; *ta*—therefore; *ja-i*—if; *anavesi*—You order; *tado*—then; *de-i-e*—of the queen; *ruppini-e*—Rukmiṇī; *vi*—even; *padi-ula*—the enemy; *bhavi-a*—becoming; *tassa*—to Him; *tumam*—about You; *vinnavemi*—I will inform.

Bakulā: Our great king is the crest jewel of all handsome men. He is the monarch who controls all the three worlds. If You but say the word then, even if by doing it I become the enemy of queen Rukmiṇī, I will tell Him about You.

rādhā: (sanskṛtena)
śāste dvāravatī-patis tri-jagatīṁ saundarya-paryācitaḥ
kiṁ nas tena viramyatāṁ katham asau śāpāgnir ujjvalyate
yuṣmābhiḥ sphuṭa-yukti-koṭi-garima-vyahāriṇībhir balād
ākraṣṭuṁ vraja-rāja-nandana-padāmbhojān na śakyā vayam

sanskṛtena—in Sanskrit; *saste*—rules; *dvaravati*—of Dvaraka; *patiḥ*—the king; *tri-jagatim*—the three worlds; *saundarya*—with beauty; *paryactitaḥ*—filled; *kim*—what is the use?; *naḥ*—for us; *tena*—is Him; *viramyatam*—it should be stopped; *katham*—why?; *asau*—this; *sapa*—of the curse; *aṅgiḥ*—the fire; *ujjvalyate*—is made to brilliantly blaze; *yusmabhiḥ*—by you; *sphuṭa*—clear; *yukti*—of logical arguments; *koti*—of millions; *garima*—the great weight; *vyaharinibhiḥ*—carrying; *balat*—forcibly; *akrastum*—to pull; *vraja*—of Vraja; *raja*—of the king; *nandana*—of the son; *pada*—feet; *ambhojat*—from the lotus; *na*—not; *sakyaḥ*—able; *vayam*—we are.

Rādhā: The king of Dvārakā may rule the three worlds, and he may also be very handsome. Still, what does it change for us? Please stop talking about him. Why are you trying to ignite the fire of suffering, which is like a curse, in My heart? Even millions

of your strong logical arguments will not make Me give up My attachment to the lotus feet of Nanda-nandana!

bakulā: sahi puccha hidaṁ ṇa-a-vundaṁ.

sahi—O friend; *puccha*—please ask; *hidam*—what is right; *na-a-vundam*—Nava-vṛndā.

Bakulā: Sakhi, You should ask Nava-vṛndā what is the right thing to do.

rādhā: kahiṁ gada ṇa-a-vunda.

kahim—where?; *gada*—gone; *na-a-vunda*—is Nava-vṛndā.

Rādhā: Where did Nava-vṛndā go?

bakulā: de-i-e ahuda ante-ure.

de-i-e—by the queen; *ahuda*—was called; *ante-ude*—in the inner rooms.

Bakulā: The queen called her to the inner rooms of the palace.

rādhā: hanta paratantamhi kidā hada-devveṇa.

hanta—alas!; *paratanta*—under the dominion of someone else; *kida*—made; *hada-devvena*—by wicked destiny.

Rādhā: Alas! Wicked destiny has placed Me under this person's control!

(praviśya)
nava-vṛndā: sakhi satye mā viṣādaṁ kṛthāḥ. paśya paśya pāde nipatya badarīm avalambamānā
kāntaṁ rasālam anu vindati mādhavīyam prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā
na pāra-vaśya-kadanaṁ manute hi sādhvī

pavisya—entering; *sakhi*—O friend; *satye*—Satyabhāmā; *ma*—do not; *visadam*—lamentation; *kṛthaḥ*—do; *paśya*—look!; *paśya*—look!;

pade—at the foot; *nipatya*—fallen; *badarim*—on a badari bush; *avalambamana*—resting; *kantam*—lover; *rasalam*—the mango tree; *anu vindati*—attains; *mādhavī*—mādhavī creeper; *iyam*—this; *praṇa*—of life; *isa*—of the lord; *saṅgama-vidhau*—in meeting; *vinivista*—entered; *citta*—whose heart; *na*—not; *para*—on someone else; *vasya*—dependence; *kadanam*—suffering; *manute*—considers; *hi*—indeed; *sādhvī*—a chaste woman.

Nava-vṛndā: (Enters) Sakhi Satyabhāmā, don't lament. Look! Look! This mādhavī vine first falls at the feet of this badarī bush and then climbs to embrace her lover, the mango tree. A chaste woman whose heart is determined to meet the lord of her life does not find it painful to be dependent on someone else in the course of attaining her goal.

rādhā: kā kkhu tuha hatthe ṇevaccha-samāggī.

ka—what?; *tuha*—of you; *hatthe*—in the hand; *nevaccha*—for decoration; *samaggi*—many things.

Rādhā: What are these ornaments in your hand?

nava-vṛndā: śacyopahārī-kṛtāni devyai divyāni mālya-dukūlādīni tāny eṣā sakhībhyo vibhajantī tvām api vaṇṭakena puraś cakāra.

sacya—by Saci-devi; *upaharī-kṛtani*—given as gifts; *devyai*—to the queen; *divyani*—celestial; *malya*—garlands; *dukulani*—and silken garments; *tani*—them; *esa*—she; *sakhibhyaḥ*—to friends; *vibhajanti*—dividing; *tvam*—to You; *api*—also; *vantakena*—by a portion; *purah cakara*—presents.

Nava-vṛndā: Indra's wife Śacī gave these celestial flower garlands, necklaces, silken garments, and other gifts to our queen Rukmiṇī, and Rukmiṇī is now dividing them among her friends. She will also give a portion to You.

rādhā: kiṁ me dukkhanalassa indhaneṇa imiṇā pasahaneṇa.

kim—what is the use?; *me*—to Me; *dukkha*—of suffering; *analassa*—of the fire; *indhanena*—of this fuel; *imina*—this; *passahanena*—ornaments.

Rādhā: What is the use of these ornaments? They are only fuel to feed the fire of My suffering!

nava-vṛndā: sakhi bhānu-devasya sevāyam upayokṣyate.

sakhi—O friend; *bhanu-devasya*—of the sun-god; *sevayam*—in the worship; *upayoksyate*—will be useful.

Nava-vṛndā: Sakhi, you may use them to worship the sun-god.

rādhā: halā bhāṇudamhi bhāṇuṇā vacche sa-ara-kacche niviṭṭha-e du-ara-vadi-puri-e gabbhe ṇimmidan ṇa-a-vunda-āṇaṁ pavisi-a tiṇā appaṇo paraṇa-ṇādheṇa saddhaṁ viharehi.

hala—Ah!; *bhanuda*—addressed; *amhi*—I was; *bhanuna*—by the sun-god; *vacche*—O child; *sa-ara*—of the ocean; *kacche*—on the shore; *nivittha-e*—entered; *du-aravadi-pure-e*—of the city of Dvaraka; *gabbhe*—in the midst; *nimmidam*—constructed; *na-a*—new; *vunda-anam*—Vrndāvana; *pavisi-a*—entering; *tina*—with Him; *paraṇa*—of the life-breath; *nadhena*—the lord; *saddham*—with; *virahehi*—You may enjoy transcendental pastimes.

Rādhā: The sun-god told Me: "Child, enter the new Vṛndāvana created in the midst of Dvārakā on the ocean's shore and enjoy pastimes with the Lord of Your life."

nava-vṛndā: cāru-locane vyabhicāra-parācīnāni khalu bhavanti daivata-varāṇām vacaṁsi.

caru—beautiful; *locane*—whose eyes; *vyabhicara*—failure; *paracinani*—without; *khalu*—indeed; *bhavanti*—are; *daivata*—of the demigods; *varaṇam*—of the great; *vacamsi*—the words.

Nava-vṛndā: O girl with beautiful eyes, the words of the great demigods never go in vain!

rādhā: (sanskṛtena)
mathurām adhirājate hariḥ
sakhi rājendra-pure 'tra samvṛtā
nivasāmy aham ity asambhavaḥ

priya-saṅgaḥ pratibhāsate mama

sanskṛtena—in Sanskrit; *mathuram*—Mathura; *adhirajate*—rules; *hariḥ*—Kṛṣṇa; *sakhi*—O friend; *raja-indra*—of the great king; *pure*—in the city; *atra*—here; *samvrta*—being; *nivasami*—reside; *aham*—I; *iti*—thus; *asambhavaḥ*—impossible; *priya*—with My lover; *saṅgaḥ*—meeting; *pratibhasate*—is manifested; *mama*—My.

Rādhā: Sakhi, Hari now rules the city of Mathurā, and I am a prisoner in the emperor's capitol. It is not possible to meet My lover.

nava-vṛndā:
alaṁ vilāpaiḥ samaya-kramasya
durūha-rūpā gatayo bhavanti
śaran-mukhe paśya saras-taṭīṣu
khelanty akasmāt khalu khañjarītāḥ

alam—what is the need?; *vilapaiḥ*—for these laments; *samayā*—of time; *kramasya*—of the sequence; *duruha*—difficult to understand; *rupaḥ*—by nature; *gatayaḥ*—the movements; *bhavanti*—are; *sarat*—of autumn; *mukhe*—in the beginning; *paśya*—look!; *saraḥ*—of the lakes and streams; *tatisu*—on the shores; *khelanti*—play; *akasmat*—suddenly and for no apparent reason; *khalu*—indeed; *khañjaritaḥ*—the khañjana birds.

Nava-vṛndā: Why are You lamenting? The movements of time are very difficult to understand. Look! Now that autumn has begun, khañjana birds have suddenly appeared on the shores of the lakes and streams and joyfully playing there.

rādhā: aṇihāṇe khañjarīḍo vi-a asahīṇa kkhu padesse mahā-puriso ṇa ramedi.

anihane—where there are no nice reservoir of water; *khañjarido*—the khañjana bird; *vi-a*—like; *asahina*—deprived of freedom; *kkhu*—indeed; *padese*—in the place; *maha*—a great; *puriso*—person; *na*—does not; *ramedi*—enjoy.

Rādhā: As a khañjana bird does not like to stay where there is no lake or stream, so a noble person does not like to stay in a prison, where he is not free.

nava-vṛndā: (vihasya) vibhramākule vrajendrasyātra katham asvādhīnatāvadhāritā.

vihasya—laughing; *vibhrama*—by an illusion; *akule*—overwhelmed; *vraja*—of Vraja; *indrasya*—of the king; *atra*—here; *katham*—why?; *asvadhinata*—the state of not being independent; *avadharita*—is understood.

Nava-vṛndā: (Laughing) O bewildered girl, know that the king of Vraja is here in Dvārakā!

rādhā: (serṣyam) a-i rā-indassa kīlā-vaṇa-makkaḍi ciṭṭha ciṭṭha.

a-i—O; *ra-indassa*—of the emperor; *kila-vana*—in the garden; *makkadi*—pet monkey; *cittha*—stop!; *cittha*—stop!

Rādhā: (Angrily) O pet monkey in the emperor's garden, stop! Stop!

nava-vṛndā: (vihasya) sarale vrajendram eva rājendraṁ viddhi.

sarale—simple; *vrajendram*—the king of Vraja; *eva*—certainly; *raj-indram*—the emperor; *viddhi*—please understand.

Nava-vṛndā: (Laughing) O simple-minded girl, understand that the emperor of Dvārakā is the king of Vraja!

rādhā: (sautsukyam) avi saccaṁ edaṁ.

sa—with; *autsukyam*—excitement; *avi*—whether?; *saccam*—true; *edam*—this.

Rādhā: (Excitedly) Is this the truth?

nava-vṛndā: (svagatam) hanta kathaṁ yadṛcchayā vismṛta-śapathāsmi samvṛttā. (prakāśam) na kevalaṁ rājendram eva rāmacandram upendraṁ ca vrajendraṁ vadanti.

svagatam—aside; *hanta*—alas!; *katham*—why; *yadrcchaya*—accidentally; *vismrta*—forgotten; *sapatha*—my vow; *asmi*—I am; *samvrtta*—engaged; *prakāśam*—openly; *na*—not; *kevalam*—only; *raja-indram*—the emperor; *eva*—certainly; *ramacandram*—Ramacandra; *upendram*—Upendra; *ca*—also; *vraja-indram*—the king of Vraja; *vadanti*—they say.

Nava-vṛndā: (Aside) Ah! How I have forgotten my vow? (Openly) He is not only addressed as the emperor, but also called Rāmacandra, Upendra, and even the king of Vraja!

bakulā: halā do bhaṇami nivvandhaṁ mukki-a ṇadehi rā-indam.

hala—ah!; *ado*—therefore; *bhanami*—I say; *nivvandham*—other attachments; *mukki-a*—abandoning; *nandehi*—just please; *ra-indam*—the emperor.

Bakulā: Give up Your other attachments and just please the emperor.

rādhā (sanskṛtena)
yasyottaṁsaḥ sphurati cikure keki-puccha-praṇīto
hāraḥ kaṇṭhe viluṭhati kṛtaḥ sthūla-guñjāvalībhiḥ
veṇur vaktre racayati rociṁ hanta cetas tato me
rūpaṁ viśvottaram api harer nānyad aṅgī-karoti

yasya—of whom; *uttamsaḥ*—the crown; *sphurati*—is manifested; *cikure*—in the hair; *keki*—of a peacock; *puccha*—feather; *pranitaḥ*—fashioned; *haraḥ*—a necklace; *kaṇṭhe*—on the neck; *viluthati*—is manifest; *kṛtaḥ*—fashioned; *sthula*—large; *guñja*—of guñja berries; *avalibhiḥ*—with a host; *venuḥ*—the flute; *vaktre*—on the mouth; *racayati*—creates; *rucim*—pleasure; *hanta*—indeed; *cetaḥ*—the heart; *tataḥ*—therefore; *me*—of Me; *rupam*—the form; *visva*—in the universe; *uttaram*—supreme; *api*—even; *hareḥ*—of Kṛṣṇa; *na*—not; *anyat*—another; *aṅgi-karoti*—I accept.

Rādhā: Kṛṣṇa wears a peacock feather crown on His head and a large guñjā necklace around His neck. The flute placed to His mouth bring Me great happiness. My heart will not accept anyone except Hari, the most handsome person in the universe!

bakulā: sahi ujju-a-vuddhi-asi jaṁ kaḍhore vi tassim suṭṭhu rajjasi.

sahi—O friend; *ujju-a*—simple; *vuddhi-a*—with intelligence; *asi*—You are; *jam*—because; *kadhore*—hard-hearted; *vi*—even though; *tassim*—Him; *sutthu*—deeply; *rajjasi*—You love.

Bakulā: Sakhi, You are simple-minded. That is why You so deeply love this hard-hearted person!

rādhā: (sa-sambhramam. sanskṛtena) mugdhe maivaṁ bravīḥ.
audasīnya-dhurā-parīta-hṛdayaḥ kāṭhiṇyam ālambataṁ
kāmaṁ śyāmala-sundaro mayi sakhi svairī sahasraṁ samāḥ
kintu bhrānti-bharād api kṣaṇam idaṁ tatra priyebhyaḥ priye
ceto janmani janmani praṇayitā-dāsyaṁ na me hasyati

sa—with; *sambhramam*—agitation; *sanskṛtena*—in Sanskrit; *mugdhe*—O silly girl; *ma*—don't; *eva*—like this; *braviḥ*—speak; *audasinya*—indifference; *dhura*—great; *parita*—attained; *hṛdayaḥ*—whose heart; *kaṭhiṇyam*—harshness; *alambatam*—attained; *kamam*—voluntarily; *śyāmala-sundaraḥ*—Kṛṣṇa, whose dark complexion is very handsome; *mayi*—to Me; *sakhi*—O friend; *svairi*—independent; *sahasram*—for thousands; *samaḥ*—of years; *kintu*—however; *bhranti*—of bewilderment; *bharat*—from an abundance; *api*—even; *kṣaṇam*—for a moment; *idam*—this; *tatra*—there; *priyebhyaḥ priye*—for My dearmost lover; *cetaḥ*—the heart; *janmani janmani*—birth after birth; *praṇayitaḥ*—of love; *daśyām*—the service; *na*—not; *me*—of Me; *hasyati*—shall abandon.

Rādhā: (Agitated) O silly girl, don't say that! Sakhi, even though Śyāmasundara be harsh and neglect Me for thousands of years, never, even after countless births, will My heart give up the loving service to Him, My dearmost lover!

nava-vṛndā: bakule suvrateyam. tad viramyatām.

bakule—O Bakulā; *suvrata*—chaste and faithful to Her lover; *tat*—therefore; *viramyatam*—should be stopped.

Nava-vṛndā: Bakulā, stop. She is faithful to Her lover.

rādhā: (sanskṛtena)
latā-śreṇī seyaṁ sahacari ciraṁ sevita-carī
puras te 'mī bhūyo dhṛta-paricayāḥ kuñja-nicayāḥ
amūs ta yāmunyo muhur-aṭita-pūrvas taṭa-bhuvo
vyathām eva krūraṁ vidadhati vinā gokula-patim

sanskṛtena—in Sanskrit; *lata*—of creepers; *sreni*—the host; *sa iyam*—this; *sahacari*—O friend; *ciram*—for a long time; *sevita-cari*—endowed with many; *puraḥ*—in the presence; *te*—of you; *ami*—these; *bhuyaḥ*—again; *dhṛta-paricayaḥ*—endowed with many; *kuñja*—of forest-groves; *nicayaḥ*—the host; *tah amuḥ*—these; *yamunyaḥ*—of the Yamuna; *muhuḥ*—repeatedly; *atita*—wandered; *pūrvaḥ*—in the past; *tata-bhuvaḥ*—banks; *vyathānm*—pain; *eva*—certainly; *kruram*—cruel; *vidadhati*—give; *vina*—without; *gokula*—of Gokula; *patim*—the master.

Rādhā: Now that Kṛṣṇa, the master of Gokula, is no longer here, these forest bowers decorated with many vines where I stayed, and this shore of the Yamunā where in the past I spent so much time wandering, have all combined to torture Me!

nava-vṛndā: bakule vilokyatām asyā balīyaḥ santāpa-maṇḍalaṁ. tad adya kālindī-kūlāvalambini kadamba-mūle nalinī-samvartikābhiḥ kalpaya talpam.

bakule—O Bakulā; *vilokyatan*—should be seen; *asyāḥ*—of Her; *baliyaḥ*—intense; *santapa-madnalam*—suffering; *tat*—therefore; *adya*—now; *kalindi*—of the Yamuna; *kula*—on the shore; *avalambini*—situated; *kadamba*—of the kadamba tree; *mule*—at the root; *nalini*—of lotus flowers; *samvartikabhiḥ*—with petals; *kalpaya*—please make; *talpam*—a bed.

Nava-vṛndā: Bakulā, see how much She suffers! Please make for Her a bed of lotus petals under the kadamba tree by the Yamunā's shore.

bakulā: jadhā bhaṇadi pi-a-sahī. (iti niṣkrāntā.)

jadha—as; *bhanadi*—speaks; *pi-a*—dear; *sahi*—the friend; *iti*—thus; *niṣkrānta*—exits.

Bakulā: As my dear sakhi says. (She exits.)

rādhā (sanskṛtena)
soḍhā goṣṭha-bhuvaṁ viyoga-janitāḥ praṇa-cchido vedanāḥ
preṣṭhānāṁ nija-jīvitād api mayā tāsāṁ sakhīnām api
seyaṁ hanta na padma-bandhava-vaco viśrambha-gambhīritāṁ
kam vā samprati mām asīṣahad iha kleśaṁ durāśāvalī

sanskṛtena—in Sanskrit; *sodhaḥ*—borne; *gostha-bhuvam*—of the residents of Vraja; *viyoga*—from the separation; *janitaḥ*—produced; *praṇa*—life; *chidaḥ*—breaking; *vedanaḥ*—sufferings; *presthanam*—more dear; *nija*—own; *jivitat*—than life; *api*—even; *mayā*—by Me; *tasam*—of them; *sakhinam*—the friends; *api*—even; *sa iyam*—this; *hanta*—indeed; *na*—not; *padma-bandhava*—of the sun-god; *vacaḥ*—the words; *visrambha*—trust; *gambhiritam*—placed; *kam*—what?; *va*—or; *samprati*—now; *mam*—Me; *asisihat*—caused to bear; *iha*—here; *klesam*—sufferings; *durasa*—expectation; *avali*—series.

Rādhā: Although I am now overwhelmed by the pain of separation from My friends in Vraja, who are all more dear to Me than My own life, I believe the words of the sun-god, and they give Me some hope. What sufferings did these expectations not bring Me?

(praviśya)
bakulā: halā ṇimmida-sejjamhi ta utthehi. (iti tisraḥ parikramanti.)

praviśya—entering; *hala*—friend!; *nimmida*—fashioned; *sejja*—the bed; *amhi*—I have; *ta*—therefore; *utthehi*—please get up; *iti*—thus; *tisraḥ*—the three girls; *parikramanti*—walk.

Bakulā: (Enters) Sakhi, I have made the bed. Come. (The three girls walk.)

nava-vṛndā: (sa-sambhramam)
itas tvaṁ mā yāsīḥ katham api nivartasva rabhasād
aśokākhyaḥ śākhī priya-sakhi puras te nivasati
padālambhād ambhoruha-mukhi tavāsmin kusumite
hatāśānāṁ bhāvī kuliśavad alīnām kalakalaḥ

saḥ—with; *sambhramam*—fear; *itaḥ*—here; *tvam*—You; *ma*—don't; *yasiḥ*—go; *katham api*—somehow; *nivartasva*—turn back; *rabhasat*—

quickly; *asoka*—asoka; *akhyaḥ*—named; *sakhi*—a tree; *priya*—dear; *sakhi*—O friend; *puraḥ*—before; *te*—You; *nivasati*—stands; *pada*—of the foot;. *alambhat*—from the touch; *ambhoruha-mukhi*—O lotus-faced girl; *tava*—of You; *asmin*—on this; *kusumite*—burst into flower; *hata-asanam*—villains; *bhavi*—will be; *kulisa*—the thunderbolt of Indra; *vat*—like; *alinam*—of bumble-bees; *kalakalaḥ*—the tumultuous sounds.

Nava-vṛndā: (Frightened) Dear sakhi, don't go there! There is an aśoka tree in front of You. O lotus-faced girl, if Your foot touches it, this tree will burst into flower, and this place will at once be filled with villain bumble-bees buzzing loudly like Indra's thunderbolt!

rādhā: (nivṛtya sa-lajjaṁ sanskṛtena)
kaṁsārer avaloka-maṅgala-vinābhāvād adhanye 'dhunā
bibhrāṇa hata-jīvite praṇayitāṁ nāhaṁ sakhi prāṇimi
krūreyaṁ na virodhinī yadi bhaved āśāmayī śṛṅkhalā
prāṇānāṁ dhruvam arbudāny api tatas tyaktuṁ sukhenotsahe

nivrtya—turning back; *sa*—with; *lajjam*—embarrassment; *sankṛtena*—in Sanskrit; *kamsa-areḥ*—of Kṛṣṇa, the enemy of Kamsa; *avaloka*—of the sight; *maṅgala*—the auspiciousness; *vina*—without; *bhavat*—from the condition; *adhanye*—unfortunate; *adhuna*—now; *bibhraṇa*—maintanining; *hata*—wretched; *jivite*—for the life; *praṇayitam*—love; *na*—not; *aham*—I; *sakhi*—O friend; *pranimi*—live; *krura*—cruel; *iyam*—these; *na*—not; *virodhini*—obstructing; *yadi*—if; *bhavet*—were; *asa*—of hope; *mayi*—consisting; *srnkhala*—chains; *praṇanam*—of life-breath; *dhruvam*—certainly; *arbudani*—billions; *api*—even; *tataḥ*—then; *tyaktum*—to give up; *sukhena*—happily; *utsahe*—I would be able.

Rādhā: (She turns back in embarrassment) O sakhi, without the auspicious sight of Kṛṣṇa, I have no attachment for this unfortunate, wretched life. I can't live without Him. If these cruel chains of hope did not bind Me, I would happily give up billions of such lives!

bakulā: i-aṁ purado sejjā.

i-am—this; *purado*—ahead; *sejja*—the bed.

Bakulā: This is the bed.

rādhā: (śayyām adhiśayya svagatam) ettha vundā-aṇe dullahaṁ me parāṇa-dhāraṇaṁ tā kam pi uvva-aṁ karissaṁ. (prakāśam) ṇa-a-vunde nicca-kammaṁ viṇā khinnamhi.

sayyam—on the bed; *adhisayya*—lying down; *svagatam*—aside; *ettha*—here; *vunda-ane*—in Vrndāvana; *dullaham*—difficult to attain; *me*—of Me; *paraṇa*—of life-breath; *dharaṇam*—maintenance; *ta*—therefore; *kam pi*—something; *uva-am*—remedy; *karissam*—I shall create; *prakāśam*—openly; *na-a-vunde*—O Nava-vṛndā; *nicca*—regular; *kammam*—activities; *vina*—without; *khinna*—unhappy; *ahmi*—I am.

Rādhā: (Lies down on the bed and says to Herself) It is very difficult for Me to remain alive in this Vrndāvana. I must find some remedy. (Openly) Nava-vṛndā, because I cannot perform My regular activities I have become very unhappy.

nava-vṛndā: sakhi kiṁ te nitya-karma.

sakhi—O friend; *kim*—what?; *te*—of You; *nitya*—regular; *karma*—activities.

Nava-vṛndā: Sakhi, what regular activities?

rādhā: (sanskṛtena)
khelan-mañjula-veṇu-maṇḍita-mukhī sāci-bhramal-locanā
mugdhe mūrdhni śikhaṇḍinī dhṛta-vapur bhaṅgī-trayāṅgī-kṛtaḥ
kaiśore kṛta-saṅgatiḥ sura-muner ārādhyate śāsanād
asmābhiḥ pitur ālaye jaladhara-śyāma-dyutir devatā

khelat—playing; *mañjula*—charming; *venu*—with the flute; *mandita*—decorated; *mukhi*—whose mouth; *saci*—bent; *bhramat*—wandering; *locana*—whose eyes; *mugdhe*—O beautiful girl; *murdhni*—on the head; *sikhandini*—peacock feather; *dhṛta*—manifested; *vapuḥ*—form; *bhaṅgi*—bending; *traya*—in three places; *aṅgī-kṛtaḥ*—accepted; *kaisore*—in the full bloom of youth; *kṛta*—done; *saṅgatiḥ*—meeting; *sura-muneḥ*—of Narada, the sage among the demigods; *aradhyate*—is worshipped; *sasanat*—by the order; *asmabhiḥ*—by us; *pituḥ*—of the father; *alaye*—at the home; *jaladhara*—a monsoon cloud; *śyāma*—dark; *dyutiḥ*—whose complexion; *devata*—the diety.

Rādhā: By Nārada's order, at My father's house we used to worship a deity with a handsome face decorated with a charming flute on which he played. He had crooked restless eyes, a peacock feather on his head, and a form bent in three places, in the full bloom of youth, and with a splendor dark as a monsoon cloud.

nava-vṛndā: (svagatam) vijñātam asyāḥ kṛṣṇākṛti-vīkṣaṇāya pāṭavaṁ tad adya vṛndāvanālaṅkarāya mahendra-śilpinā kalpitaṁ mahendranīla-mayīṁ mukunda-mūrtim asyāḥ samakṣayāmi. (prakāśam) sakhi tvad-iṣṭadevam āvirbhāvayitum asau prayāmi. (iti niṣkrāntaḥ.)

svagatam—aside; *vijñātam*—understood; *asyāḥ*—of Her; *kṛṣṇa*—of Kṛṣṇa; *akṛti*—the form; *vīkṣaṇaya*—for seeing; *patavam*—expertness; *tat*—therefore; *adya*—now; *vṛndāvana*—Vrndāvana; *alankaraya*—for the ornament; *mahā-indra*—of Maharaja Indra; *silpina*—by the expert sculptor; *kalpitam*—fashioned; *mahā*—great; *indranila*—of sapphire; *mayim*—consisting; *mukunda*—of Kṛṣṇa; *murtim*—the deity form; *asyāḥ*—of Her; *samakṣayami*—I shall show; *prakāśam*—openly; *sakhi*—O friend; *tvat*—of You; *istadevam*—the worshippable deity; *avirbhavayitum*—to reveal; *asau*—Him; *prayami*—I shall now go; *iti*—thus; *niṣkrānte*—exits.

Nava-vṛndā: (Aside) I can understand She yearns to see Kṛṣṇa's form. I will show Her the sapphire deity of Mukunda that Indra's sculptor Viśvakarmā made to decorate the land of Vṛndāvana. (Openly) Sakhi, now I will go to bring Your worshipable deity. (She exits.)

rādhā: (puro dṛṣṭvā sanskṛtena)
rāsāt tirohita-tanuḥ sakhi yasya puṣpaiś
cūḍāṁ cakāra cikure mama piccha-cūḍaḥ
kūle kalinda-duhitur dhṛta-kaṇḍalo 'yaṁ
māṁ dandahīti sa muhur nava-karṇikāraḥ

puraḥ-ahead; dṛṣṭvā—looking; *sankṛtena*—in Sanskrit; *rasat*—from the rasa-dance; *tirohita*—dissappeared; *tanuḥ*—whose form; *sakhi*—O friend; *yasya*—of whom; *puṣpaiḥ*—with flowers; *cudam*—crown; *cakara*—did; *cikure*—on the hair; *mama*—of Me; *piccha*—of peacock feathers; *cudaḥ*—wearing a crown; *kule*—on the shore; *kalinda*—

duhituḥ—of the Yamuna River, the daughter of Mount Kalinda; *dhṛta*—held; *kandalaḥ*—blossoms; *ayam*—this; *mam*—Me; *dandahiti*—burns; *saḥ*—this; *muhuḥ*—repeatedly; *nava*—new; *karṇikaraḥ*—karṇikara flower.

Rādhā: (Looking ahead) These new karṇikāra flowers by the Yamunā's shore, the same kind of flowers peacock-feather-crowned Kṛṣṇa placed in My hair when He left the arena of the rāsa dance with Me, now make Me burn with pain!

(praviśya)
nava-vṛndā: sakhi tūrṇam āgatya paśya daivatām.

praviśya—enters; *sakhi*—O friend; *tūrṇam*—at once; *agatya*—arriving; *paśya*—look; *daivatam*—at the deity.

Nava-vṛndā: (Enters) Sakhi, come and see the deity.

rādhā: ṇa-a-vunde aharehi kaṁ pi sevovaharaṁ.

na-a-vunde—O Nava-vṛndā; *aharehi*—please bring; *kam api*—something; *sevovaharam*—an offering.

Rādhā: Nava-vṛndā, please bring something to offer to the deity.

nava-vṛndā: bakule vasanti-gṛhād ānaya devyā dattaṁ divya-mālyāmbaram.
(bakulā niṣkrānta)

bakule—O Bakulā; *vasanti*—of vasanti creepers; *grhat*—from the cottage; *anaya*—please bring; *devya*—by the queen; *datta*—given; *divya*—celestial; *malya*—garland and cloth; *bakulā*—Bakulā; *niṣkrānta*—exits.

Nava-vṛndā: Bakulā, from the cottage of vāsantī vines please bring the celestial garland and cloth the queen gave us. (Bakulā exits.)

nava-vṛndā: (sa-smitam) sakhi rādhe
yaiḥ puṣpāvali-gandha-dhūpa-valibhir dāmodaraḥ sevyate

kurvadbhiḥ stuti-pūrvam uttama-natis te tāvad anye janāḥ
sevā kokila-kaṇṭhi gokula-bhuvaṁ yuṣmādṛśīnām harau
vakrāloka-kalā-karambita-parīrambhādi-līlāmayī

sa—with; *smitam*—a smile; *sakhi*—O friend; *radhe*—Rādhā; *yaiḥ*—by whom; *puṣpa*—of flowers; *avali*—with hosts; *gandha*—fragrance; *dhupa*—of incense; *valibhiḥ*—with offerings; *damodaraḥ*—Kṛṣṇa; *sevyate*—is served; *kurvadbhiḥ*—doing; *stuti*—prayers; *pūrvam*—first; *uttama-natiḥ*—bowing down; *te*—they; *tavat*—in this way; *anye*—other; *janaḥ*—persons; *seva*—service; *kokila*—cuckoo; *kaṇṭhi*—O girl who throat; *gokula-bhuvam*—of the residents of Gokula; *yusmadṛśinam*—like You; *harau*—for Kṛṣṇa; *vakra*—crooked; *aloka*—of glances; *kala*—the portion; *karambita*—mixed; *parirambha*—embraces; *adi*—beginning with; *lilamayi*—consisting of playfulness.

Nava-vṛndā: (With a smile) Sakhi Rādhā, others may worship Dāmodara by offering Him flowers and fragrant incenses, and by reciting prayers and bowing down before Him, but You, O girl whose sweet voice is like the cooing of the cuckoo, and the girls of Gokula worship Hari with crooked sidelong glances, embraces, and playful behavior.

(iti parikramya) paśya so 'yam upakaṇṭhe samutkaṇṭhitas tiṣṭhate tubhyam abhīṣṭadevaḥ.

iti—thus; *parikramya*—walking; *paśya*—look?; *sah ayam*—He; *upakaṇṭhe*—nearby; *samutkaṇṭhitaḥ*—eager; *tisthate*—stands; *tubhyam*—for You; *abhista*—worshippable; *devaḥ*—deity.

(Walking) Look, Your worshipable deity eagerly stands before You!

rādhā: (vidūrād eva vilokya sotkaṇṭhaṁ sankṛtena)
ajani saphalaḥ so 'yaṁ bhūyān kalevara-dhāraṇe
sahacari parikleśo yo 'bhūn mayā kila sevitaḥ
ahaha yad iaṁḥ śyāma-śyāmāḥ puro mama ballavī-
kula-kumudinī-bandhos tās tāḥ sphuranti marīcayaḥ

vidurat—from a distance; *eva*—certainly; *vilokya*—seeing; *sa*—with; *utkaṇṭham*—longing; *sanskṛtena*—in Sanskrit; *ajani*—is manifested; *saphalaḥ*—fruitful; *sah ayam*—this; *bhuyan*—very much; *kalevara*—of the

body; *dharane*—in the maintenance; *sahacari*—O friend; *pariklesaḥ*—suffering; *yaḥ*—what; *abhut*—has been; *mayā*—by Me; *kila*—indeed; *sevitaḥ*—served; *ahaha*—aha!; *yat*—what; *imaḥ*—they; *śyāma-śyāmaḥ*—very dark; *puraḥ*—in the presence; *mama*—of Me; *ballavi*—of the gopīs; *kumudini*—of the night lotus flowers; *bandhoḥ*—the friend (moon); *tah taḥ*—that; *sphuranti*—is manifested; *maricayaḥ*—the effulgence;

Rādhā: (Filled with intense longing, She gazes at the deity from a distance, and then says) Ah! Now the splendid dark effulgence of this person, who is like a moon for the night lotus flowers of gopīs, shines in My presence! Now all the pain I suffered to remain alive in this body has become worthwhile!

(iti parikramya piṇḍikām āsādayantī sa-gadgadam.)
dagdhaṁ hanta dadhānayā vapur idaṁ yasyāvalokāśayā
soḍhā marma-vipātane paṭur iyaṁ pīḍāti-vṛṣṭir mayā
kālindīya-taṭī-kuṭīra-kuhara-krīḍābhisāra-vratī
so 'yam jīvita-bandhur indu-vadane bhūyaḥ samāsāditaḥ

iti—thus; *parikramya*—walking; *pindikam*—the altar; *asadayanti*—approaching; *sa*—with; *gadgadam*—a choked up voice; *dagdham*—burned; *hanta*—indeed; *daghanaya*—burning; *vapuḥ*—body; *idam*—this; *yasya*—of whom; *avaloka*—of seeing; *asaya*—with the hope; *sodha*—borne; *marma*—of the heart; *vipatane*—in tearing apart; *patuḥ*—expert; *iyam*—this; *pida*—of suffering; *ati*—great; *vrstiḥ*—downpour; *mayā*—by Me; *kalindiya*—of the Yamuna River; *tati*—on the shore; *kutira*—a cottage; *kuhara*—within; *krida*—pastimes; *abhisara*—to a rendezvous; *vrati*—vowed; *sah ayam*—this; *jivita*—of My life; *bandhuḥ*—the friend; *indu-vadane*—O moon-faced; *bhuyaḥ*—again; *samasaditaḥ*—attained.

(She walks up to the altar and says in a choked up voice) My desire to see You burned My body and wounded My heart with a great monsoon of pain! My life-breath yearned to meet You in Vrndāvana and enjoy pastimes with You in a bower by the Yamunā's shore! O friend of My life! O moon-faced one! Finally I see You again!

(iti premāveśena sākṣād iva kṛṣṇaṁ sambhāṣayantī.)
premṇā vyaktī-kṛtam iha tathā komalatvaṁ tvayāgre

yena jñāto nikhila-vidhibhir māmakīnas tvam āśīḥ
kāṭhiṇyaṁ te viditam adhunā tādṛśaṁ hanta yasmāt
sambhāvyo 'bhūd ayam api na me tāvakatvābhimānaḥ

iti—thus; *prema*—of love; *avesena*—by the entrance; *sakṣat*—directly; *iva*—as if; *kṛṣṇam*—with Kṛṣṇa; *sambhasayanti*—speaking; *premṇā*—with love; *vyaktī-kṛtam*—manifested; *iha*—here; *tathā*—in that way; *komalatvam*—tenderness; *tvayā*—by You; *agre*—before; *yena*—by which; *jñātaḥ*—undertood; *nikhila*—in all; *vidhibhiḥ*—ways; *mamakinaḥ*—Mine; *tvam*—You; *asiḥ*—were; *kaṭhiṇyam*—hardness; *te*—of You; *viditam*—understood; *adhuna*—now; *tadṛśam*—like that; *hanta*—indeed; *yasmat*—from which; *sambhavyaḥ*—may be; *abhut*—was; *ayam*—this; *api*—even; *na*—not; *me*—of Me; *tavaka*—of being Yours; *abhimanaḥ*—pride.

(Filled with love, She speaks to Kṛṣṇa) Before You were so tender that I thought You were My property. Now You are so hard I dare not be so proud to think You belong to Me!

nava-vṛndā: (svagatam) hanta kāpy anurāga-sāgarasya seyam uttaraṅgatā.

svagatam—aside; *hanta*—indeed; *api*—something; *anuraga*—of love; *sagarasya*—of the ocean; *sa iyam*—this; *uttaraṅgata*—the state of having waves.

Nava-vṛndā: (Aside) Ah! These are waves of the ocean of love!

rādhā: (janāntikam sanskṛtena)
na brūte parihāsa-peśala-kalā-sandarbha-garbhaṁ giraṁ
doḥ-stambha-dvaya-sambhraman na ca parīrambhāya sambadhyate
līlā-bhaṅgura-cillir eṣa lalitollāsi-smita-kṣodimā
dhūrtānāṁ sakhi śekharaḥ kuṭilayā dṛṣṭyā paraṁ leḍhi mām

jana-antikam—only to hee; *sanskṛtena*—in Sanskrit; *na*—does not; *brute*—speak; *parihasa*—of jokes; *pesala*—charm; *kala*—the art; *sandarbha*—statement; *garbham*—origin; *giram*—of words; *doḥ*—of arms; *stambha*—of pillars; *dvaya*—pair; *sambhranmat*—from the appearance; *na*—not; *ca*—also; *parirambhaya*—for embracing; *sambadhyate*—is bound; *lila*—playfully; *bhangura*—crooked; *cilliḥ*—

whose eyebrows; *esaḥ*—He; *lalita*—playful; *ullasi*—glistening; *smita*—smile; *kṣodima*—with a small fragment; *dhurtanam*—of rogues; *sakhi*—O friend; *sekharaḥ*—the crown; *kutilaya*—with a crooked; *dṛṣṭya*—glance; *param*—further; *ledhi*—licks; *mam*—Me.

Rādhā: (Aside to Nava-vṛndā) O Nava-vṛndā, He does not speak charming, artistic words and does not joke. With the two pillars of His arms He does not bind Me in an embrace. Instead, with bent eyebrows and the slight trace of a playful smile, this crest jewel of all cheaters simply licks Me with His crooked glance.

nava-vṛndā: halā nāgara-dhūrta-dhurīṇānāṁ nigūḍheyaṁ narma-cāturī. tad enāṁ tvam ca dṛg-añcalena santarjayantī vakroktibhir upālabhethāḥ.

hala—ah!; *nagara*—lovers; *dhurta*—of villains; *dhurinanam*—of the best; *nigudha*—concealed; *narma*—of jokes; *caturi*—expertize; *tat*—therefore; *enam*—Him; *tvam*—You; *ca*—also; *drk*—of the eyes; *añcalena*—with the corner; *santarjayanti*—rebuking; *vakra*—crooked; *uktibhiḥ*—with words; *upalabhethaḥ*—You should rebuke.

Nava-vṛndā: This is the inescrutable joke of the best of mischievous lovers. Rebuke Him with the corner of Your eye and mock Him with many crooked words!

rādhā: (sāci samīkṣya sanskṛtena)
cirāsaṅgān manye kuliśa-suhṛdaḥ kaustubha-maṇer
itaḥ saṅkrantas te mradima-paripanthī hṛdi guṇaḥ
tvam etābhiḥ kaṣṭāvalībhir avalīḍhe 'pi kuruṣe
jane 'sminn īśānaḥ katham itarathā vañcanam idam

saci—with a crooked glance; *samīkṣya*—looking; *sanskṛtena*—in Sanskrit; *cira*—long; *asaṅgat*—form association; *manye*—I think; *kulisa*—of the thunderbolt of Indra; *suhṛdaḥ*—of the friend; *kaustubha-maneḥ*—of the Kaustubha jewel; *itaḥ*—thus; *sankrantaḥ*—passed; *te*—of You; *mradima*—of gentleness; *paripanthi*—the opposite; *hṛdi*—in the heart; *guṇaḥ*—the quality; *tvam*—You; *etabhiḥ*—by these; *kasta*—of intense suffering; *avalibhiḥ*—by a host; *avalidhe*—devoured; *api*—even; *kuruse*—You do; *jane*—person; *asmin*—to this; *isanaḥ*—master; *katham*—why?; *itaratha*—otherwise; *vañcanam*—cheating; *idam*—this.

Rādhā: (Staring at Him with crooked eyes) For so long You have the company of this Kaustubha jewel, the friend of Indra's thunderbolt. That is why this hardness has entered Your heart. This person is swallowed up by a host of sufferings, and You have the power to give Her relief. Why do You cheat Her instead?

(ity apavarya) halā pekkha ajuttaṁ ajuttaṁ jaṁ nīluppala-komalovi vaṇa-mālī kakkasaṁ vaṁsi-āṁ cce-a cumbadi. tā ido ṇaṁ a-addhi-a genhissaṁ.

iti—thus; *apavarya*—concealing; *hala*—O!; *pekkha*—look; *ajuttam*—improper; *ajuttam*—improper; *jam*—because; *niluppala*—as a blue lotus flower; *komalovi*—as soft and gentle; *vana-mali*—Kṛṣṇa, who wears a garland of forest flowers; *kakkasam*—the hard; *vamsi-am*—flute; *cce-a*—certainly; *cumbadi*—kisses; *ta*—therefore; *ido*—from Him; *a-addhi-a*—pulling; *genhissam*—I shall take.

(Aside to Nava-vṛndā) Look! This is not proper. Even though Vanamālī is as soft and gentle as a blue lotus flower, He still kisses this hard flute. I will take it from Him.

nava-vṛndā: (svagatam) śreyasī na khalu vaṁśikākṛṣṭiḥ. tad enām apadeśād upadiśāmi. (prakāśam sa-narma smitvā.)
tvam etasmin nīlopalamayatayā vaktum ucite
mudhā mugdhe nīlotpala-mṛdulatām arpayasi kim
mad-uktau viśrambhaṁ yadi bhajasi nāmbhoja-vadane
tato vakṣaḥ-pīṭhe ghaṭaya sakhi vistāriṇi kucam

svagatam—aside; *sreyasi*—the best thing; *na*—not; *khalu*—indeed; *vamsika*—of the flute; *akṛṣṭiḥ*—pulling; *tat*—therefore; *enam*—to Her; *apadesat*—with a trick; *upadisami*—I shall teach; *prakāśam*—openly; *sa*—with; *narma*—playfulness; *smitvā*—smiling; *tvam*—You; *etasmin*—in this; *nila-upala-mayā-taya*—made of sapphire; *vaktum*—to say; *ucite*—is proper; *mudha*—uselessly; *mugdhe*—O bewildered girl; *nila*—a blue; *utpala*—lotus; *mrdulatam*—softness; *arpayasi*—You placed; *kim*—why?; *mat*—of Me; *uktau*—in the statement; *visrambham*—faith; *yadi*—if; *bhajasi*—You place; *na*—not; *ambhoja-vadane*—O lotus-faced girl; *tataḥ*—then; *vakṣaḥ-pithe*—on the chest; *ghataya*—just press; *sakhi*—O friend; *vistarini*—broad; *kucam*—breast.

Nava-vṛndā: (Aside) It will not be good to pull away the flute. With a trick I will instruct Her. (With a playful smile she openly says) O bewildered girl, why do You say He is soft as a blue lotus flower, although He is hard as sapphire? O girl with a lotus face, if You do not believe my words, then just press Your breast against His broad chest!

rādhā: (vakṣasi pāṇim arpayantī sa-vyatham) kadhaṁ esā saccaṁ jevva nīlamaṇi-paḍimā. (vimṛśya) haddhī haddhī. gadhukkaṇṭha-e savvam visumari-a paḍimāṁ cce-a paccakkhaṁ māhavaṁ maṇṇemi.

vakṣasi—on the chest; *panim*—a hand; *arpayanti*—placing; *kadham*—whether?; *esa*—this; *saccam*—in truth; *jevva*—certainly; *nilamani*—a sapphire; *padima*—deity; *vimṛśya*—reflecting; *haddhi*—alas!; *haddhi*—alas!; *gadhu*—intense; *ukkaṇṭha-e*—with longing; *savva*—everything; *visumari-a*—forgetting; *padimam*—a deity; *cce-a*—indeed; *paccakkham*—before My eyes; *mahavam*—Kṛṣṇa; *mannemi*—I considered.

Rādhā: (She places a hand on the chest and at once becomes upset) What? Ah, it is true... This is a deity made of sapphire. (Reflects) Oh! Overwhelmed by intense longing I forgot everything and thought this statue before Me was Mādhava.

(praviśya)
bakulā: geṇha geṇha ima-im mālambara-vilevaṇā-im.

praviśya—entering; *genha*—take; *genha*—take; *ima-im*—these; *mala*—garlands; *ambara*—cloth; *vilevana-im*—ointments.

Bakulā: (Enters) Take this garland, cloth, and fragrant ointments.

(rādhā gṛhītvā pratimām alañcikīrṣati.)

rādhā—Rādhā; *gṛhītvā*—taking; *pratimam*—the deity; *alancikirsati*—tries to decorate.

(Rādhā takes them and tries to decorate the deity.)

nava-vṛndā:

praṇayinaṁ samayā samaye gatā
vahasi kānti-dhuraṁ madhuraṁ mudā
na kila kokila-saṅgatim antarā
sphurati sampad alaṁ sakhi mādhavī

praṇayinam—the lover; *samayā*—near; *samaye*—at this time; *gata*—approached; *vahasi*—You carry; *kanti*—of beauty; *dhuram*—abundance; *madhuram*—sweetness; *muda*—joyfully; *na*—not; *kila*—indeed; *kokila*—the cuckoo; *saṅgatim*—the association; *antara*—without; *sphurati*—blossoms; *sampat*—turning into; *alam*—greatly; *sakhi*—O friend; *mādhavī*—mādhavī flower.

Nava-vṛndā: O sakhi! When You are with Your lover, You become very beautiful, sweet and joyful, just like the mādhavī flower that cannot bloom without the company of the cuckoo!

(rādhā sāsra-kampaṁ kṛṣṇākṛtiṁ maṇḍayati.)

rādhā—Rādhā; *sa*—with; *asra*—tears; *kampam*—and trembling; *kṛṣṇa*—of Kṛṣṇa; *akṛtim*—the form; *mandayati*—decorates.

(Trembling and shedding tears, Rādhā decorates the deity of Kṛṣṇa.)

mādhavī: esā paḍimā tassa ṇīluppala-mālā disadi. (iti kareṇa ādāya sa-tvaram uccaiḥ.) sahi ba-ule kudosi.

esa—this; *padima*—has fallen; *tassa*—of Him; *niluppala*—of blue lotus flowers; *mala*—the garland; *disa-i*—is seen; *iti*—thus; *kareṇa*—with a hand; *srajam*—the garland; *adaya*—taking; *sa*—with; *tvaram*—agitation; *uccaiḥ*—loudly; *sahi*—O friend; *ba-ule*—Bakulā; *kudosi*—where are you?

Mādhavī: (Enters) I see a garland of blue lotus flowers that fell from Kṛṣṇa. (She picks it up with Her hand. Agitated, She loudly calls) Sakhi Bakulā, where are you?

nava-vṛndā: (sa-sambhramam) satye sannihitāsau mādhavī. tad itas tūrṇaṁ prayānam ucitam.

sa—with; *sambhramam*—anxiety; *satye*—O Satyabhāmā; *sannihita*—nearby; *asau*—she; *mādhavī*—Mādhavī; *tat*—therefore; *itaḥ*—form here; *tūrṇam*—quickly; *prayanam*—departure; *ucitam*—is proper.

Nava-vṛndā: (Anxious) Satyabhāmā, Mādhavī is nearby! Run away from here quickly!

rādhā: ṇa me daṁsane tinha purida ta puṇo jhatti vahudissamha. (iti tistraḥ parikramanti.)

na—not; *me*—of Me; *damsane*—in the seeing; *tinha*—thirst; *purida*—fulfilled; *ta*—therefore; *puno*—again; *jhatti*—at once; *vahudissamha*—let us return; *iti*—thus; *tisraḥ*—the three girls; *parikramanti*—exit.

Rādhā: My thirst to see Him is not satisfied. I will come back here later. (The three girls exit.)

mādhavī: (vilokya) kadhaṁ idha jevva saccā. (ity upasṛtya) sahi māhavi-puppha-iṁ aharidum a-adamhi.

vilokya—looking; *kadham*—how is it?; *idha*—from here; *jevva*—certainly; *sacca*—Satyabhāmā; *iti*—thus; *upasrtya*—approaching; *sahi*—O friend; *mahavi*—mādhavī flowers; *puppha-im*—flower; *aharidum*—to collect; *a-adamhi*—I have come.

Mādhavī: (Seeing Her) Why is Satyabhāmā here? (Approaching) Sakhi, I have come here to pick mādhavī flowers.

rādhā: (saurabhyam āghraya svagatam) kudo edaṁ a-amhi-aṁ sorahaṁ cittaṁ me viloledi.

saurabhyam—the fragrance; *aghraya*—smelling; *avagatam*—to Herself; *kudo*—where?; *edam*—this; *a-amhi-am*—unexpected; *soraham*—fragrance; *cittam*—the heart; *me*—of Me; *viloledi*—causes to tremble.

Rādhā: (Smelling the fragrance, She says to Herself) From where has this sweet fragrance suddenly come? It makes My heart tremble!

(iti mādhavī-kare mālyaṁ dṛṣṭvā apavarya sanskṛtena.)
ito mālyād indīvara-viracitād eṣā vijayī
visarpaty ābhīrī-kula-kumuda-bandhoḥ parimalaḥ
mama kṣobhān ugrān sapadi bahir-antaḥ-praṇayino
balād anyo gandhaḥ katham iva vidhātuṁ prabhavati

iti—thus; *mādhavī*—of Mādhavī; *kare*—in the hand; *malyam*—the garland; *dṛṣṭvā*—seeing; *apavarya*—concealing; *sanskṛtena*—in Sanskrit; *itaḥ*—thus; *malyat*—from the garland; *indivara*—of blue lotus flowers; *viracitat*—fashioned; *esaḥ*—He; *vijayi*—victorious; *visarpati*—spreading; *abhiri*—of gopīs; *kula*—of the community; *kumuda*—of night lotus flowers; *bandhoḥ*—of the friend; *parimalaḥ*—the fragrance; *mama*—of Me; *kṣobhaḥ*—agitation; *ugran*—intense; *sapadi*—at once; *bahiḥ*—outside; *antaḥ*—inside; *praṇayinaḥ*—bringing; *balat*—forcibly; *anyaḥ*—other; *gandhaḥ*—fragrance; *katham*—how; *iva*—as if; *vidhatum*—to place; *prabhavati*—is able.

(Seeing the garland in Mādhavī's hand, Rādhā says to Herself) This is the triumphantly spreading fragrance of the blue lotus garland worn by Kṛṣṇa, who is like the moon for the kumuda lotuses of gopīs. What other fragrance can violently agitate My heart and senses?[29]

mādhavī: (sa-vismayaṁ sanskṛtena)
surabhim anubhavantyāḥ śyāmalāmbhoja-mālāṁ
bhajati tava kim etat kampa-sampattim aṅgam
vapur api parikhinnākāram ahnāya kim vā
kalayati pariphullam āli-romañca-pālim

sa—with; *vismaya*—wonder; *sanskṛtena*—in Sankrit; *surabhim*—the fragrance; *anubhavantyāḥ*—perceiving; *śyāmala*—blue; *ambhoja*—of lotus flowers; *malam*—the garland; *bhajati*—does; *tava*—of You; *kim*—why?; *etat*—this; *kampa*—of trembling; *sampatim*—abundance; *aṅgam*—limbs; *vapuḥ*—body; *api*—also; *parikhinna*—afflicted; *akaram*—body; *ahnaya*—at once; *kim*—why?; *va*—or; *kalayati*—manifests; *pariphullam*—covered with; *ali*—O friend; *romañca-palim*—hairs standing erect.

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[29] The word "kumuda-bandhu" means "friend of the lotus" (moon). Kumuda is a red lotus blooming at night. "What other smell can excite Me so intensely from the inside and outside?"

Mādhavī: (Struck with wonder) As You smell the sweet fragrance of this garland of blue lotus flowers, why do You suddenly begin to tremble? Why do the hairs on Your body stand up? O sakhi, why are You so agitated?

rādhā: (svagatam) samvaraṇijjo eso attho. (prakāśam) māhavi indīvara-mālam pekkhi-a kāli-a-dahe diṭṭham dāniṁ bhu-aṅga-aliṁ sumaranti bhidamhi.

svagatam—aside; *samvarṇijjo*—to be concealed; *eso*—this; *attho*—actual meaning; *prakāśam*—openly; *mahavi*—O Mādhavī; *indivara*—of blue lotus flowers; *malam*—the garland; *pekkhi-a*—seeing; *kali-a-dahe*—in Kaliya Lake; *dittham*—seen; *danim*—now; *bhu-aṅga*—of snakes; *alim*—the host; *sumaranti*—remembering; *bhidamhi*—I became afraid.

Rādhā: (Aside) I must conceal My emotions. (Openly) Mādhavī, when I saw this garland of blue lotuses I remembered the many snakes I saw today in Kāliya lake and for a moment I became overwhelmed with fear.

nava-vṛndā; (svagatam) sādhu samādhānam idam.

svagatam—aside; *sadhu*—good; *samadhanam*—answer; *idam*—this.

Nava-vṛndā: (Aside) Good answer!

rādhā: (svagatam) phuḍam ta-e cce-a mutti-e nimmalla-mālā esā.

svagatam—aside; *phudam*—clearly; *ta-e*—of this; *cce-a*—certainly; *mutti-e*—of the deity; *nimmalla*—the remnants of the offering; *mala*—garland; *esa*—this.

Rādhā: (Aside) This garland must have been offered to the deity.

mādhavī: sahi sacce māhavi-maṇḍavan gadu-a puppha-iṁ avacinissaṁ.

sahi—O friend; *sacce*—Satyabhāmā; *mahavi*—of jasmine flowers; *mandavam*—to the pavillion; *gadu-a*—going; *puppha-im*—flowers; *avacinissam*—I shall collect.

Mādhavī: Sakhi Satyabhāmā, I will go to the jasmine-pavilion and pick flowers.

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tataḥ—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *anugamyamanaḥ*—followed; *kṛṣṇaḥ*—Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters.)

kṛṣṇah: (sodvegam)
kṣaṇād eva kṣuṇṇā bhavati vana-mālā malayaja-
dravālepaḥ śuṣyan nipatati rajaḥ-sañcaya-nibhaḥ
visarpadbhir jvālair urasi ravikāntākṛtir asau
mamāntaḥ-santāpaṁ kalayati paraṁ kaustubha-maṇiḥ

sa—with; *udvegam*—anxiety; *kṣaṇat*—in a moment; *eva*—certainly; *kṣunna*—wilted; *bhavati*—is; *vana*—of forest flowers; *mala*—the garland; *malayaja-drava*—sandalwood paste; *alepaḥ*—ointment; *susyan*—drying; *nipatati*—falls; *rajaḥ*—of dust; *sañcaya*—an abundance; *nibhaḥ*—like; *visarpadbhiḥ*—spreading; *jvalaiḥ*—with flames; *urasi*—on the chest; *ravikanta*—of a suryakanta jewel; *akṛtiḥ*—appearing; *asau*—this; *mama*—of Me; *antaḥ*—in the heart; *santapam*—fire of suffering; *kalayati*—creates; *param*—greatly; *kaustubha-maniḥ*—the Kaustubha jewel.

Kṛṣṇa: (Anxious) Blazing like a sun-stone, this Kaustubha jewel on My chest tortures My heart with rising fire of pain! Within a moment My garland of forest flowers has wilted and My sandalwood ointment dried and turned to dust.

(iti savyataḥ prekṣya) priya-vayasya kīyad dūre sa vṛndāṭavī.

iti—thus; *savyataḥ*—on the left; *preksya*—looking; *priya*—O dear; *vayasya*—friend; *kiyat*—how?; *dure*—far; *sa*—this; *vṛndā-atavi*—forest of Vrndāvana.

(Glancing to the left.) Dear friend, how far is Vṛndāvana forest?

madhumaṅgala (sanskṛtena)
sphuṭac-caṭula-campaka-prakara-rocir-ullāsinī
madottarala-kokilāvali-kala-svarālapinī
marāla-gati-śālinī kalaya kṛṣṇasārādhikā (ity ardhokte)

sanskṛtena—in Sanskrit; *sphuṭat*—blossoming; *catula*—sweet; *campaka*—of campaka flowers; *prakara*—of the multitude; *rociḥ*—with the splendor; *ullasini*—shining; *mada*—with joy; *uttarala*—trembling; *kokila*—of cuckoos; *avali*—of the host; *kala*—sweet; *svara*—of the sounds; *alapini*—speech; *marala*—of the swans; *gati*—the gait; *salini*—possessing; *kalaya*—look!; *kṛṣṇasara*—with black deer; *adhika*—filled; *iti*—thus; *ardha*—in half; *ukte*—of the statement.

Madhumaṅgala: She shines with a multitude of blooming sweet campaka flowers, her voice trembles with joy in the form of the melodious conversations of cuckoos, she is graceful with the movements of swans. Look! She is beautiful with many black deer... (He is interrupted in the middle of his words.)[30]

kṛṣṇaḥ: (sa-sambhramautsukyam) sakkhe kvāsau kvāsau.

sa—with; *sambhrama*—bewilderment; *autsukyam*—and eagerness; *sakhe*—O friend; *kva*—where?; *asau*—is She; *kva*—where?; *asau*—is She.

Kṛṣṇa: (Bewildered and full of eagerness) Friend, where is She? Where is She?

madhumaṅgalaḥ: (aṅgulyāgre darśayan.)
puraḥ sphurati vallabha tava...

angulya—with a finger; *agre*—ahead; *darsayan*—pointing; *puraḥ*—ahead; *sphurati*—is manifested; *vallabha*—beloved; *tava*—Your.

[30] The word "kṛṣṇasāra-adhikā" was intended by Madhuamaṅgala to mean "filled (adhika) with black deer (kṛṣṇasāra)". Kṛṣṇa, however, interpreted his words to be "kṛṣṇa sā rādhikā", which mean "O Kṛṣṇa (kṛṣṇa), this is (sā) Rādhikā".

Madhumaṅgala: (Pointing with his finger) Here is Your beloved.

kṛṣṇaḥ: (sa-vaiyagryam) vayasya nāhaṁ paśyami. tad asu me darśaya. kva sā me rādhikā.

sa—with; *vaiyagryam*—bewilderment; *vayasya*—O friend; *na*—not; *aham*—I; *paśyami*—see; *tat*—therefore; *asau*—at once; *me*—to Me; *darsaya*—show; *kva*—where?; *sa*—She; *me*—My ; *rādhikā*—Radhika.

Kṛṣṇa: (Confused) Friend, I don't see. Please quickly show Her to Me! Where is My Rādhikā?

madhumaṅgalaḥ: ...mukunda vṛndāṭavī.

mukunda—O Kṛṣṇa; *vṛndātavi*—the forest of Vrndāvana.

Madhumaṅgala: O Mukunda, I was describing Vṛndāvana forest.

kṛṣṇaḥ: (parāmṛśya niśvāsan) kathaṁ nāmadheya-varṇanam ākarṇanād eva sarvānusandhāna-vidhuro 'smi. (iti parikramya)

paramṛśya—pausing to reflect; *nisvasan*—sighing; *katham*—how is it?; *namadheya*—of the name; *varnanam*—of the syllables; *akarnanat*—from the hearing; *eva*—certainly; *sarva*—in all respects; *anusandhana*—for searching; *vidhuraḥ*—agitated; *asmi*—I am; *iti*—thus; *parikramya*—walking.

Kṛṣṇa: (He reflects for a moment and then sighs) Why is it that simply by hearing the syllables of Her name I became overwhelmed with the desire to find Her?

sarvāṅgīnām akuruta muhuḥ sā mamākalpa-lakṣmīn
puṣpair yasyāḥ parimala-bharodgāribhir gaura-gātrī
agre seyam kusuma-dhanuṣaḥ paśya bhallāyamānā
mām utphullā praharati ruvad-bhṛṅga-mallādya mallī

sarva—all; *aṅginam*—of the limbs; *akuruta*—did; *muhuḥ*—repeatedly; *sa*—She; *mama*—of Me; *akalpa*—of decoration; *lakṣmīn*—the beauty; *puṣpaiḥ*—with flowers; *yasyāḥ*—of whom; *parimala*—of the

fragrance; *bhara*—of the abundance; *udgaribhiḥ*—with the emanation; *gaura*—golden; *gatri*—whose limbs; *agre*—in the presence; *sa iyam*—She; *kusuma-dhanusaḥ*—of Kāmadeva, who carries a bow of flowers; *paśya*—look!; *bhallayamana*—shoots arrows; *mam*—Me; *utphulla*—blossomed; *praharati*—attacks; *ruvat*—buzzing; *bhrnga*—bees; *malla*—wrestler; *adya*—now; *malli*—the jasmine flower.

Golden complexioned Rādhā used to beautifully decorate all My limbs with these fragrant malli flowers. Look! Now these same flowers have become the sharp arrows of Kāmadeva, and the buzzing bees within them have turned into dangerous wrestlers. Now both these arrows and wrestlers are violently attacking Me!

(parikramya)
mihira-duhitus tīropānte sphuranti nirantarā
vratati-nikarair etās tās tā mahīruha-rājayaḥ
kiśalaya-kulair yāsāṁ navyair alabhyata rādhikā-
śruti-parisare tāḍaṅka-śrī-viḍambana-cāturī

parikramya—walking; *mihira-duhituḥ*—of the Yamuna river, the daughter of the sun-god; *tira-upante*—on the shore; *sphuranti*—are manifested; *nirantara*—thick; *vratati*—of creepers; *nikaraiḥ*—with multitudes; *etaḥ*—they; *taḥ*—they; *mahiruha*—of trees; *rajayaḥ*—multitudes; *kisalaya*—of blossoming twigs; *kulaiḥ*—with multitudes; *yasam*—of which; *navyaiḥ*—new; *alabhyata*—is attained; *rādhikā*—of Radhika; *sruti-parisare*—on the ear; *tadanka*—of the earrings; *sri*—of the beauty; *vidambana*—imitation; *caturi*—skill.

(Walking) Covered by many blossoming vines and filled with newly budding twigs, these trees on the Yamunā's shore expertly imitate the beauty of Rādhikā's earrings.

madhumaṅgalaḥ: (sa-vismayam) va-assa ettha jovvaṇe vi vasantassa kīsa tal-lakkhaṇaṁ ṇatthi.

sa—with; *vismayam*—wonder; *va-assa*—O friend; *ettha*—here; *jovvane*—in youth; *vi*—although; *vasantassa*—of springtime; *kisa*—why?; *tat*—of that; *lakkhanam*—characteristics; *na*—not; *atthi*—is.

Madhumaṅgala: (Struck with wonder) Friend, although spring is now in the prime of her youth, she does not show these symptoms...

kṛṣṇaḥ: sakkhe satyam āttha. tathā hi
ātanvanti pikās tathā madhuliho vācamyamānāṁ vrataṁ
mākandeṣu darodgatā api jaḍī-bhāvaṁ bhajanty aṅkurāḥ
ardhodgīrṇa-mukhāpy aśoka-nikare viṣkambhate mañjarī
kālindī-taṭa-simni hanta kim iyaṁ suptā madhu-śrīr abhūt

sakhe—O friend; *satyam*—the truth; *attha*—you speak; *tathā hi*—furthermore; *atanvanti*—accept; *pikaḥ*—teh cuckoos; *tathā*—in the same way; *madhulihaḥ*—the bees; *vacamyamanam*—of those who follow a vow of silence; *vratam*—the vow; *makandesu*—on the mango trees; *dara*—slightly; *udgataḥ*—manifested; *api*—even; *jadi*—of being stunned; *bhavam*—the condition; *bhajanti*—have attained; *ankurha*—the new sprouts; *ardha*—half; *udgirna*—opened; *mukha*—mouth; *api*—even; *asoka*—of asoka trees; *nikare*—in the grove; *viskambhate*—checks; *mañjari*—the blossoms; *kalindi*—of the Yamuna; *tata-simni*—on the shore; *hanta*—indeed; *kim*—whether?; *iyam*—she; *supta*—asleep; *madhu*—of spring; *sriḥ*—the goddess; *abhut*—has become.

Kṛṣṇa: Friend, you speak the truth! The cuckoos and bees have taken a vow of silence, and the new sprouts and buds on the mango and aśoka trees suddenly stopped growing. Has the goddess of spring fallen asleep on the Yamunā's shore?

madhumaṅgalaḥ: pekkha esā ka-e vi virahiṇī-e vararavinda-vira-ida sejjā.

pekkha—look!; *esa*—this; *ka-e-vi*—of some girl; *virahini-e*—separated from her lover; *vara*—beautiful; *aravinda*—of lotus flowers; *vira-ida*—of fashioned; *sejja*—bed.

Madhumaṅgala: Look! Here is a bed of lotus flowers made by a girl separated from her lover.

kṛṣṇaḥ: nūnam asyāḥ praṇa-rakṣaṇāya sakhyā viṣṭambhiteyaṁ vasanta-lakṣmīḥ.

nūnam—indeed; *asyāḥ*—of her; *praṇa*—of the life-breath; *akṣaṇaya*—for the protection; *sakhya*—by the friend; *viṣṭambhita*—has become stunned; *vasanta*—of spring; *lakṣmīḥ*—the goddess.

Kṛṣṇa: You are right! Perhaps to save this girl's life, one of her sakhis forced the goddess of spring to stop her influence.

(ity alokya sātaṅkam)
śūnya-kroḍā niviḍa-kamalaiḥ kalpitā talpa-vedī
nedīyasyās tanu-laharibhiḥ śīlitā heli-putryāḥ
aṅga-jvāla-paricaya-milan-murmurā marma-duḥkha-
vyākhyā-pañjī mama dhiyam iyaṁ dhūmrayantī dhunoti

iti—thus; *alokya*—looking; *sa*—with; *atankam*—anguish; *sunya*—empty; *kroda*—in the middle; *nivida*—with many; *kamalaiḥ*—lotus flowers; *kalpita*—fashioned; *talpa-vedi*—the bed; *nediyasyāḥ*—nearby; *tanu*—gentle; *laharibhiḥ*—with waves; *silita*—made; *heli-putryaḥ*—of the Yamuna River, the daughter of the sun-god; *aṅga*—of the body; *jvala-paricaya*—the fever; *milat*—meeting; *murmura*—blazing fire; *marma*—of the heart; *dukha*—of sufferings; *vyakhya-pañji*—the catalogue; *mama*—My; *dhiyam*—intelligence; *iyam*—this; *dhumrayanti*—emitting smoke; *dhunoti*—makes tremble.

(Looking, He becomes filled with anguish) Fashioned with many lotus flowers and sprinkled with the nearby Yamunā's gentle waves, this empty bed sets My limbs on fire, tortures My heart, clouds My mind, and makes Me tremble!

madhumaṅgalaḥ: edaṁ aggado ṇi-uñja-sali-aṁ salahehi.

edam—this; *aggado*—ahead; *ni-uñja*—in the forest grove; *sali-am*—the cottage; *salahehi*—praise.

Madhumaṅgala: Now that You have glorified the bed You should praise this forest bower.

kṛṣṇaḥ: (parikramya sodgrivaṁ paśyan sāścaryam.) katham āraṇya-veśa-dhāriṇī hariṇīyaṁ mad-aṅga-pratimā. (iti sannidhāya) nūnam etayā śilpācārya-kalā-kauśala-vivartena bhavitavyam.

parikramya—walking; *sa*—with; *udgrivam*—neck raised; *paśyan*—looking; *sa*—with; *āścaryam*—surprise; *katham*—how is it?; *araṇya*—suitable for a forest; *vesa*—dress; *dharini*—wearing; *harini*—charming; *iyam*—this; *mat*—of Me; *aṅga*—of the body; *pratima*—the deity form; *iti*—thus; *sannidhaya*—coming near; *nūnam*—certainly; *etaya*—by this; *silpa-acarya*—of Visvakarma, the master of all artists; *kala*—the art; *kausala*—expertness; *vivartena*—by the manifestation; *bhavitavyam*—may be.

Kṛṣṇa: (He walks and gazes eagerly, filled with wonder) Is this a charming deity of Me decorated with a forest attire? (Kṛṣṇa goes close to the deity) This must be the art of Viśvakarmā, the master of all sculptors!

madhumaṅgalah: (sa-kautukam) hi hi eso jevva appaṇo pi-a-va-assao ma-e cirado laddho. tumaṁ kkhu rā-indo ṇa me bamhaṇa-badu-assa ahirubo. (iti nirīkṣya) pi-a-va-assa pekkha ka-e bi aṇura-iṇi-e sevā kidatthi.

sa—with; *kautukam*—curiosity; *hi*—ha!; *hi*—ha!; *eso*—He; *jevva*—indeed; *appano*—of the self; *pi-a*—dear; *va-asso*—friend; *ma-e*—by me; *cirado*—after a long time; *laddho*—is attained; *tumam*—You; *kkhu*—indeed; *ra-indo*—the king of kings; *na*—not; *me*—me; *bamhana*—a brahmana; *badu-assa*—boy; *ahirubo*—like; *iti*—thus; *nirīkṣya*—looking; *pi-a*—dear; *va-assa*—friend; *pekkha*—look; *ka-e*—by some; *ka-e bi*—by some girl; *anura-ini-e*—filled with love; *seva*—service; *kidatthi*—was performed.

Madhumaṅgala: (With curiosity) Hee-hee! After a long time I have found my dear friend! You are not a great king, but a boy like this brāhmaṇa! (Inspecting) Dear friend, look! Some girl has very lovingly worshiped this deity!

kṛṣṇah: sakhe sādhu lakṣitam.
asau vyasta-nyastā viśadayati mālā vivasatāṁ
vibhakteyaṁ carcā nayana-jala-vṛṣṭiṁ kathayati
karotkampaṁ tasyā vadati tilakaṁ kuñcitam idaṁ
kṛśāṅgyāḥ premāṇaṁ varivasitam eva prathayati

sakhe—O friend; *sadhu*—well; *laksita*—observed; *asau*—this; *vyasta*—scattered; *nyasta*—placed; *visadayati*—afflicts; *mala*—the

garland; *vivasatam*—the condition of being overwhelmed; *vibhakta*—broken; *iyam*—this; *carca*—ointment; *nayana*—from the eyes; *jala*—of tears; *vrstim*—shower; *kathayati*—tells; *kara*—of the hand; *utkampam*—the trembling; *tasyāḥ*—of Her; *vadati*—speaks; *tilakam*—the tilaka marking; *kuncita*—curved; *idam*—this; *krsa-angyaḥ*—of the slender girl; *premanam*—pure love; *varivasitam*—service; *eva*—certainly; *prathayati*—proclaims.

Kṛṣṇa: Friend, you are right! A carelessly placed flower garland proclaims that this girl was overwhelmed with emotions, a broken sandalwood paste declares that she was crying a monsoon of tears, and a crooked tilaka states that her hand was trembling. The way this slender girl worshiped this deity speaks of Her great love!

(nepathye) ido ido pi-a-sahi.

nepathye—from behind the scenes; *ido*—this way; *ido*—this way; *pi-a*—dear; *sahi*—friend.

A voice from behind the scenes: This way, dear sakhi. This way.

kṛṣṇaḥ: sakhe nūnam pratyasīdanti mūrter upāsikās taruṇyaḥ. tad eṣā mad-arcā kuñjāntare niveśyatām. mayāsyāḥ suṣṭhu veśa-mādhurīm urī-kṛtya bimbosthīnāṁ bhāva-niṣṭhāṁ niṣṭāṅkayiṣyata vedīyam adhiṣṭheyā. (ity ubhau tathā kurutaḥ.)

sakhe—O friend; *nūnam*—certainly; *pratyasidanti*—returning; *murteḥ*—of the deity; *upasikaḥ*—worshipper; *taruṇyaḥ*—the girl; *tat*—therefore; *esa*—this; *mat*—My; *arca*—deity; *kuñja*—the forest grove; *antare*—within; *nivesyatam*—should be placed; *mayā*—by Me; *asyāḥ*—of it; *susthu*—nicely; *vesa*—of the decoration; *madhurim*—the sweetness; *urī-kṛtya*—accepting; *bimba-osthinam*—like deity's copy; *bhava*—of love; *nistham*—the faith; *niṣṭankayisyata*—observing; *vedi*—on the altar; *iyam*—this; *adhistheya*—should be stood; *iti*—thus; *ubhau*—both; *tathā*—in that way; *kurutaḥ*—act.

Kṛṣṇa: Friend, now the girl who worshiped this deity is returning. Take the deity into the forest. I will put on it's charming

decorations and stand on the altar, like it's copy, and see the great love and faith of this girl! (They both act accordingly.)

(tataḥ praviśati sakhībhyām anugamyamānā rādhā.)

tataḥ—then; *praviśati*—enters; *sakhibhyam*—by two gopī-friends; *anugamyamana*—followed; *rādhā*—Rādhā.

(Accompanied by two gopīs, Rādhā enters.)

rādhā: (puro 'valokya sa-romāñcam) ammahe paḍimā-e māhurī-bhara-sahuda. jaṁ saccaṁ cce-a māhava-daṁsara-camakkāraṁ uppadedi.

puraḥ—ahead; *avalokya*—looking; *sa*—with; *romañcam*—hairs standing up; *ammahe*—ah!; *padima-e*—of the deity; *mahuri*—of sweetness; *bhara*—abundance; *sahuda*—goodness; *jam*—because; *saccam*—truth; *cce-a*—certainly; *mahava*—of Kṛṣṇa; *damsana*—sight; *camakkaram*—wonder; *uppadedi*—creates.

Rādhā: (She looks ahead and the hairs of Her body stand erect) Ah! This deity is so sweetly handsome! It creates the same wonderful feelings of directly seeing Mādhava!

bakulā: (janāntikam) ṇa-a-vunde pekkha paḍimā-e sundaram.

jana-antikam—only to Nava-vṛndā; *na-a-vunde*—O Nava-vṛndā; *pekkha*—look; *padima-e*—of the deity; *sundaram*—at the handsomeness.

Bakulā: (Aside to Nava-vṛndā) Nava-vṛndā, look at how handsome the deity is!

nava-vṛndā: (sa-smitam) mugdhe nūnaṁ satyabhāmā-premonmādas tvayy api sañcakrāma. yā harim eva pratimāṁ pratyeṣi.

sa—with; *smitam*—a smile; *mugdhe*—O bewildered girl; *nūnam*—certainly; *satyabhāmā*—of Satyabhāmā; *prema*—of love; *unmada*—the madness; *tvayi*—in you; *api*—even; *sañcakrama*—has entered; *ya*—which; *harim*—Kṛṣṇa; *eva*—certainly; *pratimam*—the deity; *pratyesi*—you believe.

Nava-vṛndā: (Smiling) O bewildered girl, Satyabhāmā's love madness has also entered you, and you also think that this deity is actually Hari?

kṛṣṇaḥ: (sa-vismayānandam) hanta keyaṁ cittākarṣiṇī kalpa-latikā.

sa—with; *vismaya*—of wonder; *ānandam*—the bliss; *hanta*—ah!; *ka*—who?; *iyam*—this; *citta*—the heart; *akarsini*—attracting; *kalpa-latika*—desire creeper.

Kṛṣṇa: (Struck with wonder and bliss) Ah! Who is this wish-fulfilling vine that attracts My heart?

(iti sautsukyam)
hṛdayāntara-sphurad-amanda-vedanā-
bhara-vāvadūka-vadanāmbhuja-dyutiḥ
nayanānta-tāṇḍavita-nīla-kuntalā
sudatī mad-akṣi-padavīṁ prapadyate

iti—thus; *sa*—with; *autsukyam*—eagerness; *hṛdaya*—the heart; *antara*—within; *sphurat*—manifesting; *amanda*—great; *vedana*—torment; *bhara*—abundance; *vavaduka*—eloquent; *vadana*—face; *ambuja*—lotus; *dyutiḥ*—splendor; *nayana*—of the eyes; *anta*—the corner; *tandavita*—dancing; *nila*—black; *kuntala*—locks of hair; *su-dati*—with beautiful teeth; *mat*—of Me; *aksi*—of the eyes; *padavim*—the pathway; *prapadyate*—has attained.

(With great desire) This girl with beautiful teeth, curling locks of black hair dancing at the corners of Her eyes, and a shining lotus face eloquently proclaiming the great torment in Her heart, now entered the pathway of My eyes!

(punar nibhalya camatkāram.) hanta hanta kathaṁ saiveyaṁ me prāṇa-vallabhā rādhā. (ity aśru-dhārām avārayan sa-vimarṣam.)

punaḥ—again; *nibhalya*—looking; *camatkāram*—wonder; *hanta*—ah!; *hanta*—ah!; *katham*—whether?; *sa*—She; *eva*—certainly; *iyam*—this girl; *me*—of Me; *praṇa*—to the life; *vallabha*—most dear; *rādhā*—Rādhā; *iti*—thus; *asru*—of tears; *dharam*—a flood; *avarayan*—concealing; *sa*—with; *vimarsam*—reflection.

(Looks again and becomes struck with wonder) Ah! Ah! Is this Rādhā, who is more dear to Me than My own life? (Trying to check a flood of tears, He reflects.)

akalpi sura-śilpinā parikalayya māyā-mayī
sukhāya mama rādhikā dhruvam amanda-vṛndāvane
bhaved iha kuśasthalī-nagara-nītibhir durgame
mamāntar-avarodhane kva nu tadīya-sambhāvanā

akalpi—created; *sura-silpina*—by Visvakarma, the sculptor of the demigods; *parikalayya*—considering; *mayā-mayi*—illusory; *sukhaya*—for the pleasure; *mama*—of Me; *rādhikā*—a Radhika; *dhruvam*—certainly; *amanda*—beautiful; *vṛndāvana*—in this Vrndāvana; *bhavet*—may be; *iha*—here; *kusasthali*—of Dvaraka; *nagara*—of the city; *nitibhiḥ*—by the arrangements; *durgame*—difficult to enter; *mama*—of Me; *antaḥ*—within; *avarodhane*—private place; *kva*—where?; *nu*—indeed; *tadiya*—of Her; *sambhavana*—the existance.

This girl must be an illusory Rādhikā the celestial sculptor Viśvakarmā made to bring Me some happiness in this beautiful Vṛndāvana. Otherwise how could She pass through the fortifications of Dvārakā and come to this secluded place?

rādhā: (kṛṣṇa-mukhendum avalokya) hanta hanta ṇibbharukkaṇṭhidā-e mama muddhattaṇaṁ jaṁ go-indassa paḍimāṁ jevva go-indaṁ maṇṇemi. (iti sāśru-dhāram añjaliṁ baddhvā.) a-i padibimba avi kiṁ tumha bimbassa amburuha-lo-aṇassa kallaṇaṁ.

kṛṣṇa—of Kṛṣṇa; *mukha*—of the face; *indum*—the moon; *avalokya*—gazing; *hanta*—ah!; *hanta*—ah! *nibbhar*—great; *ukkaṇṭhida*—with yearṇing; *mama*—of Me; *muddhattanam*—bewilderment; *jam*—because; *go-indassa*—o Govinda; *padimam*—the statue; *jevva*—certainly; *go-indam*—Govinda; *mannemi*—I consider; *iti*—thus; *sa*—with; *asru*—of tears; *dharam*—a flood; *añjalim baddhva*—folding Her hands; *a-i*—O; *padibimba*—reflection of Kṛṣṇa; *avi kim*—whether?; *tumha*—of You; *bimbassa*—of the reflected object; *amburuha-lo-anassa*—of the lotus-eyed Kṛṣṇa; *kallanam*—happiness.

Rādhā: (Gazing at Kṛṣṇa's moonlike face) Ah! Ah! Because I am filled with such a strong desire, I am bewildered and think that

this deity is Govinda Himself! (Crying a stream of tears, She folds Her hands and says) O reflection, is the real lotus-eyed Kṛṣṇa happy now?

kṛṣṇaḥ; (sollāsam) ayi māyā-yantra-mayī rādhike satyam idānīm eva kṛṣṇaḥ kṣemī. yad iyam sarva-mudrayā taṁ lokottaram anukurvati tvam asya kṣemaṁ pṛcchasi.

sa—with; *ullasam*—happiness; *ayi*—O; *mayā-yantra-mayi*—O illusion created by magic; *radhike*—O Radhika; *satyam*—in truth; *idanim*—now; *eva*—certainly; *kṛṣṇaḥ*—Kṛṣṇa; *kṣemi*—is happy; *yat*—because; *iya*—Her; *sarva*—all; *mudraya*—with characteristics; *tam*—Her; *loka-uttaram*—extraordinary; *anukurvati*—imitating; *tvam*—You; *asya*—of Him; *kṣeman*—the welfare; *prcchasi*—inquire.

Kṛṣṇa: (Joyfully) O illusion of Rādhikā created by magical spells! Kṛṣṇa is indeed very happy at this moment, because You, whose features exactly resembling the extraordinary features of Rādhā, are now asking about His welfare!

rādhā: (sa-camatkāram) sāhu ṇa-a-vunde. sāhu sāhu. ja-e sippa-kala-kusala-e nimmida padimavi edaṁ kiṁ pi mahuraṁ vaharedi.

sa—with; *camatkāram*—wonder; *sahu*—well done!; *na-a-vunde*—Nava-vṛndā; *sahu*—well done; *sahu*—well done; *ja-e*—by which; *sippa*—of sculpture; *kala*—artistry; *kusala-e*—with expertness; *nimmida*—created; *padima*—a statue; *vi*—even; *kim pi*—something; *mahuram*—sweet; *vaharedi*—may speak.

Rādhā: (Astonished) How wonderful, Nava-vṛndā! How wonderful! This deity is so expertly crafted, that it is even able to speak so sweet words!

kṛṣṇaḥ: aho gandharva-purānukāriṇo 'pi māyā-gandharva-nāṭyasya kāpi cira-camatkāra-kāritā yad atra mamāpy ābadhiteva rādhā pratibhāsate.

aho—ah!; *gandharva-pura*—a mirage; *anukarinaḥ*—like; *api*—even; *mayā-gandharva-natyasya*—of magic; *ka api*—something; *cira*—for a long time; *camatkāra*—wonder; *karita*—done; *yat*—in whom;

atra—here; *mama*—of *Me; api*—even; *abadhita*—without restraint; *rādhā*—Rādhā; *pratibhasate*—is appeared.

Kṛṣṇa: Ah! This magical mirage is so amazing, as if Rādhā Herself appeared in this place!

rādhā: (sānandādbhutaṁ sanskṛtena)
varo dhinvan ghrāṇam parimilati so 'yaṁ parimalo
ghana-śyāmā seyaṁ dyuti-vitatir ākarṣati dṛśau
svaraḥ so 'yam dhīras taralayati karṇau mama balād
aho govindasya prakṛtim upalabdhā pratikṛtiḥ

sa—with; *ānanda*—bliss; *adbhutam*—and wonder; *sanskṛtena*—in Sanskrit; *varaḥ*—excellent; *dhinvan*—delighting; *ghraṇam*—the nose; *parimilati*—touches; *sah ayam*—this; *parimalaḥ*—fragrance; *ghana*—as a cloud; *śyāma*—dark; *sa iyam*—this; *dyuti*—of splendor; *vitatiḥ*—expansion; *akarsati*—attracts; *dṛśau*—the eyes; *svaraḥ*—sound; *sah iyam*—this; *dhiraḥ*—charming; *taralayati*—causes to tremble; *karnau*—ears; *mama*—My; *balat*—forcibly; *aho*—ah!; *govindasya*—of Kṛṣṇa; *prakṛtim*—the nature; *upalabdha*—has attained; *pratikṛtiḥ*—the deity.

Rādhā: (Jubilant and struck with wonder) The sweet fragrance of this deity delights My nose, it's splendid color, dark as a monsoon cloud, attracts My eyes, and the charming words spoken by this deity make My ears tremble with happiness. Ah! This statue is exactly like Govinda Himself!

(iti kākuṁ kurvatī.) a-i kaṇha-paḍime esā cadu-kodihiṁ bhikkhedi. rāhi. evvaṁ cce-a jaṅgami-bhavi-a ciraṁ suhavehi santāba-jajjaraṁ dīna-e lo-anam.

iti—thus; *kakum*—plaintive words; *kurvati*—doing; *a-i*—O; *kanha*—of Kṛṣṇa; *padime*—statue; *esa*—this; *cadu*—of sweet words; *kodihim*—with millions; *bhikkhedi*—begs; *tahi*—Rādhā; *evvam*—in this way; *cce-a*—certainly; *jaṅgami*—moving; *bhavi-a*—becoming; *ciram*—for a long time; *suhavehi*—please give pleasure; *santaba*—with pain; *jajjaram*—wounded; *dina-e*—of the poor girl; *lo-anam*—the eyes.

(In a plaintive voice) O deity of Kṛṣṇa, this Rādhā begs You with millions of sweet words, please become a living, moving person and give some happiness to the eyes of this pain-filled poor girl!

kṛṣṇaḥ: hanta vṛndāraka-vardhake diṣṭyā samvardhito 'smi. (iti bāṣpa-dhārāṁ vitanoti.)

hanta—O; *vṛndāraka*—of the statue; *vardhake*—O sculptor; *diṣṭyā*-by good fortune*; samvardhitaḥ*—delighted; *asmi*—I have become; *iti*—thus; *bāṣpa*—of tears; *dharam*—a stream; *vitanoti*—manifests.

Kṛṣṇa: O creator of this illusion, you have made Me very happy! (He cries a stream of tears.)

nava-vṛndā: sakhi celāñcalenāpasaryatāṁ priya-mukhāmbhojād bāṣpāmbu-dhārā.

sakhi—O friend; *cela*—of the garment; *añcalena*—with the edge; *apasaryatam*—should be removed; *priya*—of Your lover; *mukha*—of the face; *ambhojat*—from the lotus flower; *bāṣpa-ambu*—of tears; *dhara*—the stream.

Nava-vṛndā: Sakhi, wipe the tears from Your lover's lotus face with the edge of Your garments.

(rādhā sāpatrapaṁ tathā karoti.)

rādhā—Rādhā; *sa*—with; *apatrapam*—shyness; *tathā*—in that way; *karoti*—acts.

(Rādhā shyly does that.)

nava-vṛndā: (svagatam) katham asau mādhavo rādhikāṅga-sparśa-saukhyena stimitākṣo bhavan pṛṣṭhāśrita-kadamba-stambham ālambate.

svagatam—aside; *katham*—how is it?; *asau*—this; *mādhavaḥ*—Kṛṣṇa; *rādhikā*—of Radhika; *aṅga*—of the limbs; *sparsa*—of the touch; *saukhyena*—by the happiness; *stimita*—filled with tears; *akṣaḥ*—whose eyes; *bhavan*—being so; *prstha*—behind; *asrita*—resting; *kadamba*—of a kadamba tree; *stambham*—the trunk; *alambate*—rests.

Nava-vṛndā: (Aside) This deity of Mādhava feels intense happiness from the touch of Rādhā. It's eyes are filled with tears,

and it now leans against the kadamba tree behind it. How are these things possible?

rādhā: haddhī haddhī sāhāvi-aṁ dhammaṁ gada paḍimā. (iti mūrchati.)

haddhi—Ah!; *haddhi*—Ah!; *sahavi-am*—the original person; *dhammam*—the nature; *gada*—has attained; *padima*—the statue; *iti*—thus; *murchati*—She faints.

Rādhā: Ah! Ah! The deity has come to life! (She faints.)

(nepathye saṅkula-dhvaniḥ.)

nepathye—behind the scenes; *sankula*—tumultous; *dhvaniḥ*—sound.

(A tumultous sound comes from behind the scenes.)

bakulā: (sāvegam) ṇa-a-vunde kadhaṁ eso sasaṅkaṁ vikkosantaṇaṁ kalaviṇaṁ kalavo viddavadi.

sa—with; *avegam*—excitement and hurry; *na-a-vunde*—O Nava-vṛndā; *kadham*—why?; *eso*—this; *sa*—with; *śaṅkam*—fear; *vikkosantanam*—crying; *kalavinam*—of peacocks; *kalavo*—the multitude; *viddavadi*—runs.

Bakulā: (Agitated) Nava-vṛndā, why are the peacocks fleeing and crying in fear?

nava-vṛndā: nūnaṁ vidarbha-nandinī vṛndāvanaṁ prapede. tadīya-parivārāṇāṁ mañjīra-siñjitena śaṅkita-marāla-kulotkārṣaḥ kalāpinaḥ palāyante. tad itas tūrṇaṁ tvayā satyāpasaryatām.

nūnam—certainly; *vidarbha*—of the king of Vidarbha; *nandini*—the daughter (Rukmiṇī); *vṛndāvanam*—Vrndāvana; *prapede*—has entered; *tadiya*—of her; *parivaraṇam*—of the associates; *mañjira*—of the ankle-bells; *sinjitena*—by the tinkling sounds; *sankita*—feared; *marala*—of swans; *kula*—peacocks; *palayante*—flee; *tat*—therefore; *itaḥ*—from this place; *tūrṇam*—quickly; *tvayā*—by you; *satya*—Satyabhāmā; *apasaryatam*—should be taken.

Nava-vṛndā: Rukmiṇī must have come to Vṛndāvana with her sakhis, who wear tinkling bells on their ankles. Thinking the tinkling sounds are warblings of the swans, the peacocks are now fleeing. You must quickly take Satyabhāmā away from this place!

bakulā: sahu mantesi. (iti mūrchitām eva rādhām aṅgī-kṛtya niṣkrāntā.)

sahu—well; *mantesi*—you speak; *iti*—thus; *murchitam*—the fainted; *eva*—certainly; *rādhām*—Rādhā; *aṅgī-kṛtya*—taking; *niṣkrānta*—exits.

Bakulā: You are right. (She takes up the fainted Rādhā and exits.)

madhumaṅgalaḥ: (nikuñjan nihsṛtya) accari-aṁ accari-aṁ. bho pi-a-va-assa saccaṁ cce-a paḍimā-ruvosi.

nikuñjat—from the forest; *nihsrtya*—coming; *accari-am*—wonderful!; *accari-am*—wonderful!; *bho*—O; *pi-a*—dear; *va-assa*—friend; *saccam*—in truth; *cce-a*—certainly; *padima*—of a statue; *ruvo*—the form; *si*—You are.

Madhumaṅgala: (Emerging from the forest) Amazing! Amazing! O dear friend, You really have become a motionless statue!

kṛṣṇaḥ: (puro dṛṣṭim prakṣipan.) hanta hanta katham līnā babhūva sadyas tvaṣṭrī śilpamayā. (iti camatkāram abhinīya.) navavṛnde bhūyo 'pi kim iyaṁ prastotuṁ śakyate jagad-vismāpinī kāpi māyā.

puraḥ—ahead; *dṛṣṭim*—glance; *praksipan*—casting; *hanta*—alas!; *hanta*—alas!; *katham*—where?; *lina*—disappeared; *babhuva*—has; *sadyaḥ*—at once; *tvastri*—of Visvakarma; *silpamayā*—the statue; *iti*—thus; *camatkāram*—wonder; *abhiniya*—representing dramatically; *navavrnde*—O Nava-vṛndā; *bhuyaḥ*—again; *api*—also; *kim*—whether?; *iyam*—this; *prastotum*—to manifest; *sakyate*—is able; *jagat*—the universe; *vismapini*—filling with wonder; *ka api*—something; *mayā*—creation of magic.

Kṛṣṇa: (Looks ahead) Ah! Where has the illusory creation of Viśvakarma gone? (He is filled with wonder) Nava-vṛndā, can you bring back this magical illusion that has amazed the whole world?

nava-vṛndā: atha kim.

atha kim—certainly.

Nava-vṛndā: Yes.

kṛṣṇah: (sotkaṇṭham) sakhi tūrṇam apanīyatām.

sa—with; *utkaṇṭham*—eagerness; *sakhi*—O friend; *tūrṇam*—at once; *apaniyatam*—should be brought.

Kṛṣṇa: (With eagerness) O sakhi, please bring her quickly!

nava-vṛndā: deva yato 'ham vidravantī cakravākīva bibhemi seyaṁ sannikṛṣṭā devī candrikā. (iti niṣkrāntā.)

deva—O playful one; *yataḥ*—from whom; *aham*—I; *vidravanti*—fleeing; *cakravaki*—a cakravaki bird; *iva*—like; *bibhemi*—I fear; *sa iyam*—she; *sannīkṣrsta*—near; *devi*—queen; *candrika*—moonlight; *iti*—thus; *niṣkrāntaḥ*—exits.

Nava-vṛndā: O playful one, Queen Rukmiṇī is approaching. I am afraid of her, and therefore I will run away from here as the cakravākī bird runs away from the moonlight.

(tataḥ praviśati saha-parijanā candrāvalī.)

tataḥ—then; *praviśati*—enters; *saha*—with; *parijana*—associates; *candrāvalī*—Candrāvalī.

(Accompanied by her friends, Candrāvalī enters.)

candrāvalī: sahi ajja ajja-utteṇa hā rāhi hā rāhi tti savvaṁ cce-a rattiṁ siviṇa-idaṁ.

sahi—O friend; *ajja*—today; *ajja-uttena*—by my husband; *ha*—O; *rahi*—Rādhā; *ha*—O; *rahi*—Rādhā; *tti*—thus; *savvam*—the whole; *cce-a*—certainly; *rattim*—night; *sivina-idam*—spoke in His sleep.

Candrāvalī: Sakhi, my husband spent all of last night calling out "O Rādhā! O Rādhā!" in His sleep.

mādhavī: ṇūṇaṁ siviṇa-daṁsana-vikkhohidaṁ attaṇa-aṁ viṇodeduṁ eso vundā-aṇaṁ pa-ittho.

nūnam—certainly; *sivina*—in a dream; *damsana*—the sight; *vikkhohidam*—upset; *attana-am*—heart; *vinodedum*—to please; *eso*—He; *vunda-anam*—in Vrndāvana; *pa-ittho*—has entered.

Mādhavī: Kṛṣṇa must be upset by something He saw in last night's dream, and He must have entered Vrndāvana forest to console His unhappy heart.

mādhavī: pekkha bhaṭṭi-dāri-e āggado ṇi-uñje bhaṭṭā.

pekkha—look!; *bhatti-dari-e*—O princess; *aggado*—arrived; *ni-uñje*—in the forest grove; *bhatta*—your husband.

O princess, look! Your husband has come to this forest bower.

candrāvalī: (sāci samīkṣya.) halā jaṁ vundā-anevī eso upphulla-aro vilo-i-adi. tā takkemi a-uruvaṁ kiṁ pi rasantaraṁ laddho.

saci—crookedly; *samīkṣya*—looking; *hala*—Oh!; *jam*—because; *vunda-ane*—in Vrndāvana; *vi*—even; *eso*—He; *upphulla*—blossoming with happiness; *a-aro*—whose body; *vilo-i-adi*—is seen; *ta*—therefore; *takkemi*—I may conjecture; *a-uruvam*—unprecedented; *kim pi*—something; *rasa*—sweetness; *antaram*—another; *laddho*—has attained.

Candrāvalī: (Gazing with crooked eyes) I can see that He is very happy in this Vrndāvana forest. I think He must have tasted some sweet nectar He did not know before.

mādhavī: (nibhalya) bhaṭṭi-dāri-e phuḍaṁ saṅgadā sā hariṇī saccabhāmā.

nibhalya—looking; *bhatti-dari-e*—O princess; *phudam*—clearly; *saṁgada*—met; *sa*—She; *harini*—charming; *saccabhama*—Satyabhāmā.

Mādhavī: (Looking) O princess, He must have met charming Satyabhāmā.

candrāvalī: sahi saccaṁ saccaṁ. jaṁ imassa aṁge so jevva ma-e-pesido divva-pariccha-o. tā gadu-a tattaṁ janissaṁ. (ity upasṛtya) ja-adu ja-adu ajja-utto.

sahi—O friend; *saccam*—it is true; *saccam*—it is true; *jam*—because; *imassa*—of Him; *ange*—on the body; *so*—this; *jevva*—certainly; *ma-e*—by men; *pesido*—sent; *divva*—celestial; *paricchado*—cloth; *ta*—therefore; *gadu-a*—going; *tattam*—the truth; *janissam*—I shall.

Candrāvalī: O sakhi, it is true! On His body is the same celestial cloth I gave to Satyabhāmā. I will approach Him and learn the truth. (She approaches.) All glories, all glories to my husband!

kṛṣṇaḥ: (sāvahittham) priye diṣṭyādya samaye vṛndāvanam upalabdhāsi.

sa—with; *avahittham*—concealing His real feelings; *priye*—O beloved; *diṣṭyā*—by good fortune; *adya*—today; *samaye*—at this time; *vṛndāvanam*—Vrndāvana; *upalabdha*—obtained; *asi*—you are.

Kṛṣṇa: (Concealing His real feelings.) Beloved! How fortunate that you have come to Vrndāvana at this time!

candrāvalī: (kṛṣṇam paśyanti sāścaryam apavarya sanskṛtena.)
sphurati madhurimormiḥ sphaṛam āraṇya-veśaṁ
kam api jagad-apūrvaṁ bibhrato mādhavasya
kalayati sakhi tṛptiṁ nedam īrṣya-bhujāṁgi-
kavalitam api yatra prekṣyamāne mano me

kṛṣṇam—at Kṛṣṇa; *paśyanti*—gazing; *sa*—with; *āścaryam*—wonder; *apavarya*—aside; *sanskṛtena*—in Sanskrit; *sphurati*—is manifest; *madhurim*—of sweetness; *urmiḥ*—waves; *spharam*—wide; *araṇya*—in the forest; *vesam*—with dress; *kam api*—something; *jagat*—in the world; *apurram*—never seen before; *bibhrataḥ*—manifesting; *mādhavasya*—of Kṛṣṇa; *kalayati*—sees; *sakhi*—O friend; *trptim*—happiness; *na*—not;

idam—this; *irsya*—of jealous anger; *bhujaṅgi*—by the snake; *kavalitam*—bitten; *api*—even; *yatra*—where; *prekṣyāmana*—being seen; *manaḥ*—heart; *me*—my.

Candrāvalī: (Gazing at Kṛṣṇa, she become struck with wonder and whispers to Mādhavī) O sakhi! Now that He is decorated with this forest attire, Mādhava shows great waves of sweetness never seen in this world! Still, bitten by the snake of jealous anger, my heart cannot become happy, even by gazing at Him.

(iti smitaṁ kṛtvā.) de-a ṇaviṇa-paṇa-iṇi-saṅgama-mahusaveṇa diṭṭhi-ā papphurasi.

iti—thus; *smitam*—a smile; *kṛtvā*—doing; *de-a*—O shining one; *navina*—new; *pana-ini*—of the beloved; *saṅgama*—of the association; *mahusavena*—with the great festival; *ditthi-a*—by good fortune; *papphurasi*—blooming with happiness.

(Smiling) O shining one, by good fortune, having obtained a great festival of association with Your new beloved, you are now blooming with happiness!

kṛṣṇaḥ: (vihasya) priye pracīna-praṇayinīti bhaṇyatām.

vihasya—laughing; *priye*—O beloved; *pracina*—old; *praṇayini*—lover; *iti*—thus; *bhanyatam*—should be said.

Kṛṣṇa: (Laughing) Dear one, it's better to say "old beloved".

candrāvalī: (sa-śaṅkam) kā kkhu pa-iṇa-pana-iṇī.

sa—with; *śaṅkam*—doubt; *ka*—who?; *kkhu*—indeed; *pa-ina*—old; *pana-ini*—lover.

Candrāvalī: (Suspicious) Who is this "old beloved?"

kṛṣṇaḥ: priye ma kuru śaṅkam. vṛndāvana-latālir eva. nāparā.

priye—O beloved; *ma*—don't; *kuru*—do; *śaṅkam*—suspicion; *vṛndāvana*—of Vrndāvana forest; *lata*—creeper; *aliḥ*—sakhi; *eva*—certainly; *na*—not; *apara*—anything else.

Kṛṣṇa: O dear one, please don't be suspicious! This vine of Vrndāvana forest is my "old beloved", and no one else.

mādhavī: saccaṁ bhaṇadi bhaṭṭā jaṁ vṛndā-aṇa-kappa-ladā-e uvanidā esā mālā.

saccam—the truth; *bhanadi*—speaks; *bhatta*—the lord; *jam*—because; *vuna-ana*—of Vrndāvana; *kappal-lada-e*—by the desire-creeper; *uvanida*—brought; *esa*—this; *mala*—garland of flowers.

Mādhavī: Your husband speaks the truth. The desire-fulfilling vine gave Him this flower garland.

kṛṣṇaḥ: mādhavī mā mudhā śaṅka-kalaṅkena kilaṅkayā viśuddhaṁ candrāvalīm. yad iyam mālā madhumaṅgala-kalā-kauśala-sākṣāt-kṛtiḥ.

mādhavī—O Mādhavī; *ma*—don't; *mudha*—uselessly; *śaṅka*—of suspicious; *kalankena*—with the dirt; *kila*—indeed; *ankaya*—mark; *visuddham*—pure; *candrāvalīm*—Candrāvalī; *yat*—because; *iyam*—this; *mala*—garland; *madhumaṅgala*—of Madhumaṅgala; *kala*—of art; *kausala*—by the skill; *sakṣat-kṛtiḥ*—manifestation.

Kṛṣṇa: Mādhavī, don't unnecesarily mark pure-hearted Candrāvalī with the black spot of these suspicions. This garland was made by Madhumaṅgala's artistic skill.

candrāvalī: (sākūṭa-smitam) ajja mahumaṅgala edaṁ kosumbhaṁ ambaraṁ vi tumha kala-kosalaṁ.

sa—with; *akuta*—a meaningful; *smitam*—smile; *ajja*—O noble; *mahumaṅgala*—Madhumaṅgala; *edam*—this; *kosumbham*—red; *ambaram*—garment; *vi*—indeed; *tumha*—of you; *kala*—of art; *kosalam*—the skill.

Candrāvalī: (With a meaningful smile) O noble Madhumaṅgala, is this red garment also the result of your artistic skill?

kṛṣṇaḥ: (svagatam) nūnaṁ devyā dṛṣṭa-pūrvo 'yaṁ paricchadah. (prakāśam) devi vana-devyā mamedam upahārī-kṛtam.

svagatam—aside; *nūnam*—indeed; *devya*—by the queen; *dṛṣṭa*—seen; *pūrvaḥ*—before; *ayam*—this; *paricchadaḥ*—garment; *prakāśam*—openly; *devi*—O queen; *vana*—of the forest; *devya*—by the goddess; *mama*—of Me; *idam*—this; *upaharī-kṛtam*—was given.

Kṛṣṇa: (Aside) She must have seen this garment before. (Openly) My queen, the forest goddess gave this cloth to Me!

kṛṣṇaḥ: devi nemaṁ sṛaddhehi mādhavīyam alīka-vācam.

devi—O queen; *na*—not; *imam*—this; *sraddhehi*—you should believe; *mādhavīyam*—of Mādhavī; *alika*—lying; *vacam*—statement.

O Devi, don't believe Mādhavī's false words![31]

candrāvalī: māhavi sahi-e sarassa-i-e gahida-pakkhamhi samvuttā.

mahavi—O Mādhavī; *sahi-e*—my friend; *sarassa-i-e*—by Sarasvati, the goddess of truth; *gahida*—taken; *pakkha*—the side; *amhi*—I; *amvutta*—am.

Candrāvalī: O Mādhavī, Sarasvatī, the goddess of truth, has come on my side.[32]

kṛṣṇaḥ: (svagatam) kathaṁ sva-giraiva nigṛhīto 'smi devyā.

svagatam—aside; *katham*—how?; *sva*—own; *gira*—with words; *eva*—certainly; *nigṛhītaḥ*—attacked; *asmi*—I am; *devya*—by My queen.

Kṛṣṇa: (Aside) Even with My own words My queen attacks Me!

candrāvalī: kaṇha (ity ardhokte sa-lajjam.) ajja-utta.
kanha—Kṛṣṇa!; *iti*—thus; *ardha*—half; *ukte*—in the statement; *sa*—with; *lajjam*—embarrassment; *ajja-utta*—O my husband.

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[31] The word "mādhavīyam" may mean either "of Mādhavī", or "of Mādhava". Thus Kṛṣṇa's words may be interpreted as, "My queen, don't believe Mādhava's lies!"
[32] "The goddess of truth forced Kṛṣṇa to admit He was lying!"

Candrāvalī: Kṛṣṇa! (She stops in the middle of her words, and then, embarrassed, says) O noble husband...

kṛṣṇaḥ: (sānanda-smitaṃ) priye diṣṭyā sudhā-dhārāṃ pāyito 'smi. tad alaṃ āryā-putreti kūpāmbunā.

sa—with; *ānanda*—bliss; *smitam*—a smile; *priye*—O beloved; *diṣṭyā*—by good fortune; *sudha*—of sweet nectar; *dharam*—a flood; *pāyitaḥ*—caused to drink; *asmi*—I am; *tat*—therefore; *alam*—what is the use?; *arya-putra*—O noble husband; *iti*—thus; *kupa*—of a well; *ambuna*—of the water.

Kṛṣṇa: (With a blissful smile) Beloved, by good fortune you have given Me a flood of sweet nectar to drink. Now that is the use of this well-water of "O noble husband"?[33]

candrāvalī: ajja-utta attaṇo hi-a-aṅgameṇa paṇa-ina jaṇeṇa samaṃ sacchandaṃ viharehi. esahaṃ ante-ure pavisami. (iti sa-parivārā niṣkrāntā.)

ajja-utta—O noble husband; *attano*—of the self; *hi-a-aṅgamena*—in the heart; *pana-iva*—love; *janena*—the person; *samam*—with; *sacchandam*—as You like; *viharehi*—You may enjoy pastimes; *esa aham*—I; *ante-ure*—in the inner apartments of the palace; *pavisami*—shall enter; *iti*—thus; *sa*—with; *parivara*—her friend; *niṣkrānta*—exits.

Candrāvalī: O noble husband, now You may enjoy pastimes with this beloved so dear to Your heart. I am going to the palace. (Accompanied by Mādhavī, she exits.)

kṛṣṇaḥ: sakhe suṣṭhu kaṣṭam āpatitaṃ yad adya devī ruṣṭā.

sakhe—O friend; *susthu*—greatly; *kastam*—a calamity; *apatitam*—has fallen; *yat*—because; *adya*—now; *devi*—My queen; *rusta*—is angry.

Kṛṣṇa: Friend, this is very sad. My queen is angry.

madhumaṅgalaḥ: mā evvaṃ bhaṇa. jaṃ de-i-e rosassa padaṃ kiṃ pi ṇa lakkhidaṃ.

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[33] Kṛṣṇa prefers Candrāvalī's angry words to her sweet politeness.

ma—don't; *evvam*—in this way; *bhana*—speak; *jam*—because; *de-i-e*—by the queen; *rosassa*—of anger; *padam*—the condition; *kim pi*—anything; *na*—not; *lakkhidam*—was seen.

Madhumaṅgala: Don't say like that. I did not see that the queen was angry at all.

kṛṣṇaḥ: sakhe gūḍha-roṣā hi manasvinyaḥ. tathā hi

sakhe—O friend; *gudha*—concealed; *rosa*—anger; *hi*—indeed; *manasvinyaḥ*—of a thoughtful girl; *tathā-hi*—furthermore.

Kṛṣṇa: Friend, an intelligent girl will hide her anger.

(tataḥ praviśati kṛṣṇaḥ.)
kṛṣṇaḥ:
carcāṁ siñcati śoṣayaty api mitho vispardhaye vāsa-kṛn
netra-dvandvaṁ uraś ca yad virahato bāṣpāyamānaṁ mama
hanta svapna-śate 'pi durlabhatara-prekṣotsavā preyasī-
prāpyotsaṅgam atarkitaṁ mama kathaṁ sā rādhikā vartate

tataḥ - then; *praviśati* - enters; *kṛṣṇaḥ* - Kṛṣṇa; *carcam* - ointment; *sincati* - sprinkles; *sosayati* - dries; *api* - also; *mithaḥ* - mutually; *vispardhaye* - for rivalry; *vasa-kṛt* - fragrant ; *netra* - of eyes; *dvandvam* - pair; *uraḥ* - chest; *ca* - and; *yat* - of whom; *virahataḥ* - from the separation; *baspayamanam* - filled with tears; *mama* - My; *hanta* - alas!; *svapna* - of dreams; *sate* - in hundreds; *api* - even; *durlabhatara* - very difficult to achive; *prekṣa* - of the sight; *utsava* - the festival; *presyasi* - of the beloved; *prāpya* - attaining; *utsaṅgam* - the embraced; *atarkitam* - unexpected; *mama* - of Me; *katham* - whether?; *sa* - She; *rādhikā* - Radhika; *vartate* - is.

Kṛṣṇa: (Enters) Because of the pain of separation from My beloved, My eyes bathe My chest in tears, moistening the fragrant sandal paste ointment there. Burning with the pain of separation from Her, My chest then dries that moistened sandal paste. In this way My eyes and chest are engaged in a fierce battle over that sandal paste. Ah! Even in hundreds of dreams I cannot attain the rare festival of the sight of My beloved! One day will My Rādhikā unexpectedly come here and delight Me with a sudden embrace?

(tataḥ praviśati mādhavyopāsyamānā candrāvalī.)
candrāvalī: halā māhavi eso uvasappdi ajja-utto a uvaṇehi taṁ sura-so-andhi-a-māli-āṁ.

tataḥ - then; *praviśati* - enters; *mādhavya* - by Mādhavī; *upaśyamana* - attended; *candrāvalī* - Candrāvalī; *hala* - O; *mahavi* - Mādhavī; *eso* - He; *uvasappadi* - approaches; *ajja-utto* - my noble husband; *ta* - therefore; *uvanehi* - please bring; *tam* - that; *sura-so-andhi-a* - of sura-saugandhika flowers; *mali-am* - garland.

(Attended by Mādhavī, Candrāvalī enters.)

Candrāvalī: Mādhavī, my noble husband comes. Bring the garland of sura-saugandhika flowers.

kṛṣṇaḥ: (upasṛtya)
tvaṁ pakṣa-pāta-vaicitryād
ekāpy ākramya sarvataḥ
devi mac-citta-kāsāre
rāja-haṁsīva rājasi

upasṛtya - approaching; *tvam* - you; *pakṣa* - of the wings; *pata* - falling; *vaicitryat* - from the wonder; *eka* - alone; *api* - even; *akramya* - arriving; *sarvataḥ* - in all respects; *devi* - O queen; *mat* - of Me; *citta* - of the heart; *kasare* - in the lake; *raja-hamsi* - a regal swan; *iva* - like; *rajasi* - you are splendidly manifest.

Kṛṣṇa: (Approaches) O queen, you are like a beautiful regal swan that wonderfully spreads its wings in the lake of My heart!

(iti devīṁ paśyan)
api nocchvaśituṁ kṣamate
kṣaṇaṁ apy anyatra man-manaḥ kvāpi
tvayi rati-dhuraṁ yad uccair
vahate gauravavatīṁ gaurī

iti - thus; *devim* - at the queen; *paśyan* - looking; *api* - indeed; *na* - not; *ucchvasitum* - to keep the breath of life; *kṣamate* - is able; *kṣaṇam* - for a moment; *api* - even; *anyatra* - somewhere else; *mat* - y; *manaḥ* - heart; *kva api* - somewhere; *tvayi* - for You; *rati* - of love; *dhuram* - an abundance; *yat* - because; *uccaiḥ* - greatly; *vahate* - carries; *gauravavatim* - great; *gauri* - O fair-complexioned girl.

(He glances at Rukmiṇī) O fair-complexioned one, My heart is deeply in love with you! I cannot live even for a moment without you!

candrāvalī: (malam ādāya) ajja-utta esā kotthuhassa saha-vasiṇī hodu. (iti vakṣasi vinyasyati.)

malam - the garland; *ādāya* - taking; *ajja-utta* - O noble husband; *esa* - this; *kotthuhassa* - of the Kaustubha jewel; *saha-vasini* - the companion

living in the same house; *hodu* - may become; *iti* - thus; *vakṣasi* - on the chest; *vinyasyati* - places.

Candrāvalī: (Takes the garland) Noble husband, may this garland become the wife of Your Kaustubha jewel. (She places the garland on His chest.)

kṛṣṇaḥ:
sundarāṅgi bhavadīya-mandire
medure mad-urasi srajaṁ vinā
tathyaṁ eva bhavituṁ na kalpate
kaustubhena saha-vāsinī parā
(candrāvalī sa-lajjaṁ namri-bhavati.)

sundara - beautiful; *angi* - whose limbs; *bhavadiya* - of you; *mandire* - in the temple; *medure* - broad; *mat* - My; *urasi* - on the chest; *srajam* - the garland; *vina* - without; *tathyam* - in truth; *eva* - certainly; *bhavitum* - to exist; *na* - not; *kalpante* - is able; *kaustubhena* - with the Kaustubha jewel; *saha-vasini* - wife; *para* - another; *candrāvalī* - Candrāvalī; *sa* - with; *lajjam* - embarrassment; *namri-bhavati* - bows her head.

Kṛṣṇa: O beautiful girl, My broad chest is a palatial home for you. In the palace of My chest the Kaustubha jewel resides with your garland as his wife. In truth, he can take no other wife! (Embarrassed Candrāvalī bows her head.)

kṛṣṇaḥ: (pāṇim abhimṛśya sādaram)
tapasvinīṁ dhyana-parāṁ samikṣituṁ
kṛta-vrataḥ sāmprataṁ asmi kām api
ahṇāya tatrānumati-pradānataḥ
satyānvitaṁ kuṅkuma-gauri māṁ kuru

panim - the hand; *abhimrsya* - touching; *sa* - with; *adaram* - affection and respect; *tapasvinim* - ascetic; *dhyana* - to meditation; *param* - devoted; *samikṣitum* - to see; *kṛta-vrataḥ* - promised; *samprata* - now; *asmi* - I am; *kam api* - to someone; *ahnaya* - for a day; *tatra* - there; *anumati* - permission; *pradanataḥ* - by giving; *satya* - truth; *anvitam* - possessing; *kuṅkuma-gauri* - O girl whose complexion is as fair as kuṅkuma; *mam* - Me; *kuru* - please make.

Kṛṣṇa: (With love and respect He touches her hand) Today I have promised to visit a certain ascetic woman, who is continually engaged in meditation on the Supreme Lord. Please give Me permission to visit her today. O girl whose complexion is as fair as kuṅkuma, please allow Me to keep My promise to her!

candrāvalī: jadhahi-ro-adi ajja-uttassa

jadha - as; *adhi-ro-adi* - it pleases; *ajja-uttassa* - my noble husband.

Candrāvalī: As it pleases my noble husband.

kṛṣṇaḥ: (svagatam) nirātaṅko 'smi. tan nava-vṛndāvanaṁ prayāmi. (iti niṣkrāntaḥ.)

svagatam - aside; *niratankaḥ* - free from obstacles; *asmi* - I am; *tat* - therefore; *nava-vṛndāvanam* - to New Vṛndāvana; *prayāmi* - I shall go; *iti* - thus; *niṣkrāntaḥ* - He exits.

Kṛṣṇa: (Aside) The obstacle is broken. Now I will go to New Vṛndāvana. (He exits.)

nava-vṛndā: vṛndāṭavīm abhiṣecayituṁ sāmpratam ṛtu-rājo mayā datta-śubha-muhūrto 'sti, tatas tatra gacchāmi. (iti parikramati.)

vṛndātavim - Vṛndāvana forest; *abhiseccayitum* - to crown; *sampratanm* - now; *srtu* - of seasons; *rajaḥ* - the monarch (spring); *maya* - by me; *datta* - given; *subha* - auspicious; *muhurtaḥ* - moment; *asti* - is; *tataḥ* - therefore; *tatra* - there; *gacchami* - I shall go; *iti* - thus; *parikramati* - walks.

Nava-vṛndā: This is the auspicious time for me to have spring, the queen of all seasons, crown the forest of Vṛndāvana. For this purpose I will go there. (She walks.)

(nepathye)
krīḍotsavāya niviḍe vana-puṣpa-vapre
sa-preyasīṁ pāda-vihāram ihārpayantam
devaṁ vilokya yugapan nijayā samṛddhyā
samvardhino 'tra kutukād ṛtavo 'vateruḥ

nepathye - behind the scenes; *krīḍā* - of pastimes; *utsavaya* - for a great festival; *nivido* - thick; *vana* - of the forest; *puṣpa* - of flowers; *vapre* - the meadow; *sa* - with; *preyasim* - His beloved; *pada* - of the feet; *viharam* - pastimes; *iha* - here; *arpayantam* - offering; *devam* - the Lord; *vilokya* - seeing; *yugapat* - simultaneously; *nijaya* - own; *samrddhya* - with transcendental opulence; *samvardhinaḥ* - expanded; *atra* - here; *kutukat* - happily; *rtavaḥ* - the seasons; *avateruḥ* - have incarṇated.

A voice from behind the scenes: Seeing Kṛṣṇa enjoying pastimes by happily walking with His beloved in the forest-garden filled with flowers, all the seasons became happy and, bringing all their opulences, at once appeared at that place.

nava-vṛndā: katham asau jagan-mohana-vanya-veśaḥ suṣṭhu
nava-vṛndāṭavīṁ kṛtārthayan prasādhitāṁ rādhikām anusarpati.

katham - why?; *asau* - He; *jagat* - the world; *mohana* - enchanting; *vanya* - with forest flowers; *vesaḥ* - decorated; *suṣṭhu* - nicely; *nava-vṛndā-atavim* - New Vṛndāvana; *kṛta-arthayan* - making perfect; *prasadhitam* - decorated; *rādhikām* - Rādhikā; *anusarpati* - follows.

Nava-vṛndā: Why Kṛṣṇa, who enchants the entire world with His charming forest attire, and who makes Vṛndāvana forest perfect by His presence, now follows Rādhikā?

(punar avekṣya sa-vismayam.)
atanvan kalakaṇṭha-nādam atulaṁ stambha-śriyojjṛmbhite
bhūyiṣṭhocchalad-aṅkuraḥ phalitavān svedāmbhu-muktā-phalaiḥ
udyad-bāṣpa-maranda-bhāg avicalo 'py utkampavān bibhramaiḥ
rādhā-mādhavayor virājati cirād ullāsa-kalpa-drumaḥ

punaḥ - again; *avekṣya* - looking; *sa* - with; *vismayam* - wonder; *atanvaḥ* - extending; *kalakaṇṭha* - of the cuckoo; *nadam* - the sound; *atulam* - incomparable; *stambha* - trunk; *sriya* - with beauty; *ujjrmbhate* - manifest; *bhūyiṣṭha* - greatly; *ucchalat* - rising; *aṅkurat* - sprouts; *phalitavan* - bearing fruit; *sveda-ambu* - of perspiration; *mukta* - pearls; *phalaiḥ* – fruits; *udyat* - rising; *baspa* - of tears; *maranda* - nectar; *bhak* - possessing; *avicalaḥ* - unmoving; *api* - although; *utkampavan* - trembling; *bibhramaiḥ* - with agitation; *rādhā-mādhavayoḥ* - of Rādhā-

Kṛṣṇa; *virajati* - is splendidly manifest; *cirat* - eternally; *ullasa* - of transcendental bliss; *kalpaḥ-drumaḥ* - the desire tree.

(Looking again, she becomes struck with wonder.) Their sweet words the cooing of cuckoo birds on its branches, their beauty its trunk, their amorous desires its many new shoots, their pearls of perspiration its fruits, their tears its honey, and their pastimes the birds that make it tremble, the desire tree of Rādhā and Mādhava's bliss shines with great splendor!

(tataḥ praviśato yathā-nirdiṣṭau rādhā-mādhavau.)

tataḥ - then; *praviṣtaḥ* - enter; *yathā* - as; *nirdistau* - described; *rādhā* - Rādhā; *mādhavau* - and Kṛṣṇa.

(As described, Rādhā and Mādhava enter.)

mādhavaḥ:
tavātra parimṛgyata kiṁ api lakṣma sākṣād iyaṁ
mayā tvam upasāditā nikhila-loka-lakṣmīr asi
yathā jagati cañcate canaka-muṣṭi-sampattaye
janena patitā puraḥ kanaka-vṛṣṭir āsādyate

tava - of You; *atra* - here; *parimṛgyata* - searching; *kiṁ api* - something; *lakṣma* - a sign; *sākṣāt* - directly; *iyam* - this; *maya* - by Me; *tvam* - You; *upasadita* - found; *nikhila* - of all; *loka* - the worlds; *lakṣmīḥ* - the supreme goddess of fortune; *asi* - You are; *yathā* - just as; *jagati* - in the world; *cañcata* - wandering; *canaka* - of chick-peas; *muṣṭi* - for a handful; *sampattaye* - for the wealth; *janena* - by a person; *patita* - fallen; *puraḥ* - in the presence; *kanaka* - of gold; *vrstiḥ* - a shower; *asadyate* - is manifested.

Kṛṣṇa: I was searching for some sign of You, and now I have found You Yourself, the supreme goddess of fortune of all the worlds! I was like a person who wanders over the entire universe in search of a handful of chick-peas, and instead finds a monsoon rain of gold!

nava-vṛndā: (rādhām avekṣya) hanta hanta
āloke kamalekṣaṇasya sajalāsāre dṛśau na kṣame
nāśleṣe kila śakti-bhāg ati-pṛthu-stambhā bhuja-vallarī

vāṇī gadgada-kuṇṭhitottara-vidhau nālaṁ ciropasthite
vṛttiḥ kāpi babhūva saṅgama-naye vighnaḥ kuraṅgī-dṛśaḥ

rādhām - Rādhā; *avekṣya* - seeing; *hanta* - ah!; *hanta* - ah!; *āloke* - in the sight; *kamala-īkṣaṇasya* - of lotus-eyed Kṛṣṇa; *sa-jalasare* - filled with tears; *dṛśau* - eyes; *na* - not; *kṣame* - are able; *na* - not; *aslese* - in embracing; *kila* - indeed; *sakti* - power; *bhak* - possessing; *ati* - very; *prthu* - greatly; *stambha* - stunned; *bhuja* - of the arms; *vallari* - the vine; *vani* - voice; *gadgada* - with chooking; *kunthita* - dulled; *uttara-vidhau* - supremely; *na* - not; *alam* - able; *cira* - for a long time; *upasthite* - approached; *vṛttiḥ* - activity; *ka api* - something; *babhuva* - became; *saṅgama-naye* - in the meeting; *vighnaḥ* - impediment; *kurangi-dṛśaḥ*- for the doe-eyed Rādhā.

Nava-vṛndā: (Seeing Rādhā) Ah! Ah! Her eyes filled with tears, She is not able to see lotus-eyes Kṛṣṇa. The vines of Her arms completely stunned, She has no power to embrace Him. Her voice choked-up, She cannot speak. Although doe-eyed Rādhā has finally attained Kṛṣṇa after a very long time, these obstacles still prevent Their meeting!

kṛṣṇaḥ: (rādhām abhisṛtya)
svāntaṁ hanta mamāntarīṇa-viraha-jvālā-jaṭālaṁ kṣaṇād
utkaṇṭhā-nikuramba-cumbitam idaṁ kumbha-stani kṣubhyati
tenāntar-nava-vibhrama-stavakinīṁ dṛṣṭiṁ sudhā-syandinīṁ
bhramyad-bhaṅgura-cilli-lāsya-laharī-sambādham uttambhaya

rādhām - Rādhā; *abhistya* - approaching; *svantam* - heart; *mama* - My; *antarina* - within; *viraha* - of separation; *jvala* - of flames; *jatalam* - a mass; *kṣaṇat* - in a moment; *utkaṇṭha* - of amorous longings; *nikuramba* - by a multitude; *cumbitam* - touched; *idam* - it; *kumbha-stani* - O girl whose breasts are like waterpots; *kṣubhyati* - becomes agitated; *tena* - by this; *antaḥ* - within; *nava* - new; *vibhrama* - amorous gestures; *stavakinim* - with clusters of flowers; *dṛṣṭim* - glance; *sudhā* - nectar; *syandinim* - trickling; *bhramyat* - wandering; *bhaṅgura* - restless; *cilli* - of eyebrows; *lasya* - of dancing; *lahari* - waves; *sambadham* - filled; *uttambhaya* - please manifest.

Kṛṣṇa: (Comes close to Rādhā) One moment My heart burns in the flames of separation, and the next moment it is overflowing with many amorous desires. O girl whose breasts are like

waterpots and whose ever-new ecstatic emotions are like clusters of blossoms, please throw on Me Your playful glance flowing with nectar and flooded with waves of the dancing of Your restless, graceful eyebrows!

rādhā: (sa-trapam) ṇa-a-vunde ṇiccidaṁ eso vi siviṇo jevva. jaṁ vāraṁ vāraṁ evaṁ sokkha-sa-are kkhaṇaṁ ṇimajji-a puro puṇo pabudhā-e ketti-aṁ ma-e mukka-kaṇṭhaṁ ṇa kkhu kandidaṁ atthi.

sa - with; *trapam* - embarrassment; *na-a-vunde* - O Nava-vṛndā; *niccidam* - certainly; *eso* - this; *vi* - indeed; *sivino* - is a dream; *jevva* - certainly; *jam* - because; *varam varam* - again and again; *evvam* - in this way; *sokkha* - of happiness; *sa-are* - in the ocean; *kkhanam* - one moment; *nimajji-a* - plunging; *puno* - again; *puno* - and again; *pabuddha-e* - awakened; *ketti-am* - how much?; *ma-e* - by Me; *mukka-kaṇṭham* - cry aloud; *na* - not; *kkhu* - indeed; *kandidam* - calling; *asti* - is.

Rādhā: (Embarrassed) Nava-vṛndā, I am definitely dreaming. Now I constantly plunge into the ocean of happiness, but when I wake up, won't I cry loudly again and again?

nava-vṛndā: priya-sakhi kheda-nidrā-bharāt prabuddhāsi tad atrāvadhehi
acaṇḍakiraṇa-dyuti-druta-mṛgāṅka-kāntācala-
skhalat-taraṇa-sāraṇī-śata-vitīrṇa-vṛkṣotsavā
vikasvara-sarojinī-parimalāndha-bhṛṅgāvalī-
sa-līlā-virutair ivāhvayati navya-vṛndāṭavī

priya - dear; *sakhi* - friend; *kheda* - of torment; *nidra* - of the dream; *bharat* - from the heavy weight; *prabuddha* - awakened; *asi* - You are; *tat* - therefore; *atra* - in this; *avadhehi* - please hear; *acandakiraṇa* - of the gentle shining moon; *dyuti* - by the effulgence; *druta* - melted; *mṛgaṅkakanta* - of candrakanta jewels; *acala* - from the mountain; *skhalat* - falling; *taraṇa* - glittering; *sarani* - of streams; *sata* - hundreds; *vitirna* - given; *vrkṣa* - to the trees; *utsava* - a festival of happiness; *vikasvara* - blooming; *sarojini* - of lotus flowers; *parimala* - by the sweet fragrance; *andha* - blinded; *bhrnga* - of bees; *avali* - of the swarms; *sa* - with; *līlā* - playfulness; *rutaiḥ* - with the humming sounds; *iva* - as if; *ahvayati* - calls; *navya-vṛndātavi* - the forest of New Vṛndāvana.

Nava-vṛndā: Dear sakhi, You have just awakened from a terrible nightmare. Look! In this forest there are many trees, who all feel a great festival of happiness to be watered by many hundreds of glistening streams created by mountains of candrakānta jewels melting in the moonlight. With the playful humming of many swarms of bumble-bees blinded by the sweet fragrance of the blooming lotus flowers, this forest of New Vṛndāvana seems to be calling out to us.

kṛṣṇaḥ: nava-vṛnde sādhu sādhu sphuṭam abhūta-pūrvas toṣita-prātisvika-parivārāṇām ṛtūnāṁ sannipātaḥ kalpitaḥ.

navavṛnde - O Nava-vṛndā; *sādhu* - well done!; *sādhu* - well done!; *sphuṭam* - clearly; *abhuta-pūrvaḥ* - wonderful; *tosita* - pleased; *pratisvika* - own; *parivaraṇam* - companion; *rtunam* - of the seasons; *sannipataḥ* - union; *kalpitaḥ* - is considered.

Kṛṣṇa: Nava-vṛndā, well done! Well done! Accompanied by their entourage, all the seasons wonderfully manifested together in this place!

nava-vṛndā: deva paśya paśya
smitaṁ vāsantībhir giridhara śirīṣaiḥ kusumitaṁ
kadambair utphullaṁ hasitam abhito jātibhir alam
udīrṇaṁ parṇāsaiḥ kalaya phalinībhir mukulitaṁ
muhur madhv-ādīnāṁ sphurati yugapad vaibhavam idam

deva - O playful one; *paśya* - look!; *paśya* - look!; *smitam* - smiling; *vasantibhiḥ* - with vasanti vines; *giridhara* - O Kṛṣṇa, who lifted the Govardhana Hill; *sisiraiḥ* - with sisira flowers; *kusmitam* - blossoming; *kadambaiḥ* - with kadamba flowers; *utphullam* - expanded; *hasitam* - smiling; *abhitaḥ* - everywhere; *jatibhiḥ* - with jati flowers; *alam* - greatly; *udirnam* - manifested; *parṇasaiḥ* - with parṇasa; *kalaya* - look!; *phalinibhiḥ* - with fruits; *mukulitam* - budding; *muhuḥ* - repeatedly; *madhu* - with springtime; *adinam* - of the seasons beginning; *sphurati* - is manifested; *yugapat* - in a single moment; *vaibhavam* - the opulence; *idam* - this.

Nava-vṛndā: O playful one, look! Look! The jasmine flowers are smiling, the śirīṣa flowers are blossoming, the kadamba flowers have opened wide, and the jāti flowers seem to be laughing! O

Kṛṣṇa, look! The parṇāsa flowers have appeared, and the priyaṅgu flowers are beginning to bloom!

kṛṣṇaḥ: priye paśya paśya
kvacid dhvanati kokilaḥ svanati hanta jhillī kvacit
kvacin naṭati candrakī ratati rāja-haṁsaḥ kvacit
kikhī viraṇati kvacit kvacana rauti hārītakā

tanoti samitir mudaṁ mama param ṛtūnām asau *priye* - O beloved; *paśya* - look!; *paśya* - look!; *kvacit* - somewhere; *dhvanati* - sings; *kokilaḥ* - a cuckoo; *svanati* - sings; *hanta* - indeed; *jhilli* - a criket; *kvacit* - somewhere; *kvacit* - somowhere; *natati* - dances; *candraki* - a peacock; *ratati* - warbles; *raja-haṁsaḥ* - a regal swan; *kvacit* - somewhere; *kikhi* - a kikkhi bird; *viraṇati* - sings; *kvacit* - somewhere; *kvacana* - a certain; *rauti* - sings; *haritaka* - a haritaka bird; *tanoti* - manifests; *samitiḥ* - a meeting; *mudam* - happiness; *mama* - My; *param* - supreme; *rtunam* - of the seasons; *asau* - this.

Kṛṣṇa: Beloved, look! Look! Somewhere a cuckoo sings, somewhere a cricket cries, somewhere a peacock dances, somewhere a regal swan coos, somewhere a kikhi warbles, and somewhere a hārītakā bird calls. This meeting of all the seasons brings great pleasure to Me!

kṛṣṇaḥ: (taru-gulmāvalīm avalokya)
kadambāḥ kṣemaṁ vaḥ śiva-kulam ito hanta bakulāḥ
phaṇinyaḥ kalyāṇaṁ bhavikam abhitaḥ pīlu-taravaḥ
amāndyaṁ mākandāḥ kim avikalatā puṇḍraka-latās
cireṇāsau yuṣmān anusarati rādhā-sahacarāḥ

taru - of trees; *gulma* - of groves; *avalim* - the host; *avalokya* - glancing; *kadambaḥ* - O kadamba trees; *kṣemam* - welfare; *vaḥ* - of you; *siva-kulam* - auspiciousness; *itaḥ* - thus; *hanta* - indeed; *bakulaḥ* - O bakula; *phaninyaḥ* - shrubs; *kalyanam* - auspiciousness; *bhavikam* - may be; *abhitaḥ* - in all respects; *pilu-taravaḥ* - O pilu trees; *amandyam* - goodness; *makandaḥ* - O mango trees; *kim* - whether?; *avikalatā* - happy; *pundraka-latāḥ* - pundraka vines; *cirena* - for a long time; *asau* - that; *yusman* - you; *anusarati* - follows; *rādhā* - Rādhā; *sahacaraḥ* - the friend.

Kṛṣṇa: (Glances at the groves of trees) O kadamba trees, is everything well? O bakula trees, are you happy? O pilu trees, is everything good? O mango trees, are you prosperous? O puṇḍraka vines, are you fortunate? You are all friends of Rādhā!

nava-vṛndā: deva navābhisāra-mandirī-kṛta-kandaro 'yaṁ
nandīśvara-girir mudam udgirati.

deva - O playful one; *nava* - new; *abhisara* - place of rendezvous; *mandiri* - a palace; *kṛta* - become; *kandaraḥ* - cave; *ayam* - this; *nandīśvara* - Nandīśvara; *giriḥ* - hill; *mudam* - happiness; *udgirati* - gives.

Nava-vṛndā: O playful one, now that it's cave has become a palace for Your meeting with Rādhā, Nandīśvara Hill has become very happy!

kṛṣṇaḥ: (rādhāṁ paśyan)
kim uttuṅge kṣāmodari paricinoṣi kṣitibhṛtas
taṭānte tiṣṭhantīṁ taraka-dṛśam etāṁ mṛga-vadhūm
nirātaṅkaṁ yā te marakatamayīṁ hāra-latikāṁ
yavastamba-bhrāntyāvṛta-matir adankṣīd anupadam

rādhām - at Rādhā; *paśyan* - glancing; *kim* - whether?; *uttuṅge* - on the summit; *kṣama* - slender; *udari* - whose waist; *paricinosi* - You remember; *kṣitibhṛtaḥ* - on hill; *tata-ante* - on the surface; *tiṣṭhantim* - staying; *tarala* - restless; *dṛśam* - whose eyes; *etam* - her; *mṛga-vadhum* - the doe; *niratańkam* – without apprehension; *ya* - wich; *te* - of You; *marakata* - of emeralds; *mayim* - fashioned; *hara* - necklace; *latikām* - the vine; *yava-stamba* - clumps of grass; *bhrantya* - with the illusion; *avṛta* - covered; *matiḥ* - whose conciousness; *adankṣit* - bit; *anupadam* - again and again.

Kṛṣṇa: (Glancing at Rādhā) O slender-waisted girl, do You recognize this restless-eyed doe now standing on this hill? Thinking it to be a clump of grass, this doe used to carelessly bite Your creeper-like emerald necklace again and again.

rādhā: kīsa ṇa pariciṇissaṁ. esā maha pi-a-sahī raṅgiṇī ṇāma kuraṅgī.

kisa - how?; *na* - not; *paricinissam* - I will recognize; *esa* - this; *maha* - My; *pi-a* - dear; *sahi* - friend; *raṅgini* - Raṅginī; *nama* - named; *kurangi* - the doe.

Rādhā: How could I not recognize her? This is My dear sakhi, the doe named Raṅginī!

kṛṣṇaḥ:
adhyāsya yāṁ muhur aloki mayā viśālā
kalyāṇi ballava-kadambaka-malla-līlā
seyaṁ varopalamayī śarad-abhra-śubhrā
vibhrājate mad-upaveśa-vilāsa-pīṭhī

adhyasya - sitting; *yam* - which; *muhuḥ* - repeatedly; *āloki* - seen; *maya* - by Me; *visala* - powerful; *kalyani* - O beautiful girl; *ballava* - of the cowherd boys; *kadambaka* - of the multitude; *malla* - wrestling; *līlā* - pastimes; *sa iyam* - this; *vara* - excellent; *upalamayi* - made of stone; *sarat* - of autumn; *abhra* - of the cloud; *subhra* - splendid; *vibhrajate* - shines; *mat* - of Me; *upavesa* - of the sitting; *vilāsa* - of the pastimes; *pithi* - the place.

Kṛṣṇa: O beautiful one, there is a large stone splendid as an autumn cloud. I used to sit on that stone and watch the mighty wrestling games of My cowherd boy friends.

rādhā: ṇa-a-vunde ko eso pupphehiṁ ṇa-a-kesara-tthava-aṁ vidambedi.

na-a-vunde - O Nava-vṛndā; *ko* - what?; *eso* - this; *pupphehim* - with flowers; *na-a-kesara* - of navakesara; *tthava-am* - bunches of flowers; *vidambedi* - mocks.

Rādhā: O Nava-vṛndā, what is this tree? With its beautiful flowers it seems to mock the flowers of the nāgakeśara tree.

nava-vṛndā: sarale kubjako 'yam.

sarale - O simple-minded girl; *kubjākaḥ* - a kubjāka tree; *ayam* - this.

Nava-vṛndā: O simple-minded girl, this is a kubjāka tree.

rādhā: (puṣpa-stavakam uddhṛtya paśyanti) haddhī haddhī ettha līno duṭṭha-bhamaro ciṭṭhadi.

puṣpa - of flowers; *stavakam* - a cluster; *uddhṛtya* - picking; *paśyanti* - looking; *haddhi* - alas!; *haddhi* - alas!; *ettha* - here; *lino* - hiding; *duttha* - wicked; *bhamaro* - bee; *citthadi* - stays.

Rādhā: (Picks a cluster of flowers and gazes at it) Ah! A naughty bumble-bee is hiding here!

kṛṣṇaḥ:
cakita-kuraṅgama-nayane
vimuñca bhṛṅgeṇa saṅgataṁ viṭapam
kubjāḥ subhru bhayasya
prabhava-bhuvaḥ kila bhuvi khyātāḥ

cakita - frightened; *kuraṅgama* - of a deer; *nayane* - whose eyes; *vimunca* - give up; *bhrngena* - with a bumble-bee; *saṅgatam* - accompanied; *vitapam* - the branch; *kubjāḥ* - kubjā trees; *su-bhru* - O girl with the beautiful eyebrows; *bhayasya* - of fear; *prabhava* - production; *bhuvaḥ* - the objects; *kila* - indeed; *bhuvi* - in the world; *khyataḥ* - famous.

Kṛṣṇa: O frightened doe-eyed girl, let go of the twig that holds this bumble-bee. O girl with the beautiful eyebrows, in this world kubjā trees are famous as those who inspire fear![34]

nava-vṛndā: (svagatam) devasya giram ākarṇya sa-smitam apaṅgaṁ kūṇayantī rādhikeyaṁ mām avalokate. (prakāśam) sakhi svayaṁ eva pṛccha puṇḍarīkakṣam.

svagatam - aside; *devasya* - of the playful Kṛṣṇa; *giram* - the words; *ākarṇya* - hearing; *sa* - with; *smitam* - a smile; *apaṅgam* - a sidelong glance; *kunayanti* - making crooked; *rādhikā* - Radhika; *iyam* - this; *mam* - at me; *ālokate* - looks; *prakāśam* - openly; *sakhi* - O friend; *svayam* - Yourself; *eva* - certainly; *prccha* - You should ask; *puṇḍarīka-akṣam* - lotus-eyed Kṛṣṇa.

[34] The word "kubjāḥ" means "hump-backed"," crooked".

Nava-vṛndā: (Aside) As Rādhikā listens to the words of Her playful beloved, She also glances at me from the corners of Her crooked, smiling eyes. (Openly) Sakhi, You should ask lotus-eyed Kṛṣṇa Yourself!

kṛṣṇaḥ: navavṛnde nirātaṅkam ucyatāṁ kintu sakhī-vivakṣitam.

navavṛnde - O Nava-vṛndā; *niratańkam* - without fear; *ucyatam* - let it be said; *kintu* - however; *sakhi* - by your friend; *vivakṣitam* - desired to be said.

Kṛṣṇa: Nava-vṛndā, don't be afraid. Tell Me what your sakhi wants to say.

nava-vṛndā: deva kubjāsaṅgaḥ khalu madhusūdanasya paramānandam eva tuṇḍilayati. kathaṁ nu bhayaṁ iti.

deva - playful or shining; *kubjā* - to the kubjā flowers; *saṅga* - touch; *khalu* - indeed; *madhusudanasya* - of the bee; *parama* - supreme; *ānandam* - bliss; *eva* - certainly; *tundilayati* - increases; *katham* - why?; *nu* - still; *bhayam* - fear; *iti* - in this manner.

Nava-vṛndā: She wants to say, "O playful Kṛṣṇa, the touch of this kubjā flower brings ever-increasing pleasure to the bumble-bee. Why am I still afraid?"

kṛṣṇaḥ: (smitan) navavṛnde mṛśā-śaṅkinī tava sakhī. paśya kubjā-saṅgam ānandī-kurvann ayam ānana-moda-vāsita-kānanam enām eva dhāvati.

sa - with; *smitam* - a smile; *navavṛnde* - O Nava-vṛndā; *mrsa* - needlessly; *saṅkini* - frightened; *tava* - your; *sakhi* - friend; *paśya* - look; *kubjā* - the kubjā tree; *saṅgam* - touching; *ānandi-kurvan* - not accepting; *ayam* - he; *anana* - of the face; *amoda* - by the sweet fragrance; *vasita* - scented; *kananam* - the garden; *enam* - to Her; *eva* - certainly; *dhavati* - flies.

Kṛṣṇa: (Smiling) O Nava-vṛndā, your sakhi is frightened for no reason! Look! This bumble-bee is not very happy here. He has left this kubjā tree, and now he flies into the fragrant garden of Rādhā's face!

rādhā: (sa-bhayam) hanta hanta cañcala-cañcari-a ciṭṭha ciṭṭha esa līlā-kamalena tademi tumaṁ dhiṭṭham.

sa - with; *bhayam* - fear; *hanta* - Oh!; *hanta* - Oh!; *cañcala* - restless; *cañcari-a* - bee; *cittha* - stop!; *cittha* - stop!; *esa* - this; *līlā* - toy; *kamalena* - with the lotus flower; *tademi* - I shall strike; *tumam* - you; *dhittham* - insolent.

Rādhā: (Frightened) Ah, restless bumble-bee, stop! Stop! O bold rake, I will hit you with My lotus flower!

kṛṣṇaḥ: paśya paśya
palāśe nollāsaṁ vahati viphalaṁ vetti phalinīṁ
na vāsaṁ vāsantyāṁ śrayati kumude yāti na mudam
madhūke mādhvīkaṁ na dhayati navaṁ naiti lavalīṁ
madenābhūd andhas tava vadana-gandhān madhukaraḥ!

paśya - look!; *paśya* - look!; *palase* - in the palasa flower; *na* - not; *ullasam* - happiness; *vetti* - finds; *viphalam* - useless; *vetti* - consider; *phalinim* - the priyaṅgu flower; *na* - not; *vasam* - residence; *vasantyam* - in the vasanti flower; *srayati* - attains; *kumude* - in the kumuda flower; *yati* - attains; *na* - not; *mudam* - pleasure; *madhuke* - in the madhuka flower; *madhvikam* - honey; *na* - does not; *dhayati* - drink; *navam* - to the new; *na* - does not; *eti* - go; *lavalim* - to the lavali flower; *tava* - of You; *vadana* - of the face; *gandhat* - because of the fraṅgance; *madhukaraḥ* - the bee.

Kṛṣṇa: Look! Look! This bumble-bee is no longer pleased with the palāśa flower. Now he thinks the priyaṅgu flower is useless. He will not stay in the vāsantī flower. He is not happy with the kumuda flower. He will not go to the lavalī flower. The fragrance of Your face has made him blind with the most intense happiness!

nava-vṛndā:
bhṛṅgārās tanu-nirjharair viṭapibhis tatrātapatrāvalī
palyaṅkā sphaṭikair alankṛti-kulaṁ dhautojjvalair dhātubhiḥ
ratnānāṁ nikarambakena haraye yenārpitā darpaṇāḥ
so 'yaṁ rājati śekharaḥ sikhariṇāṁ govardhanākhyo giriḥ

bhrgaraḥ - waterpots; *tanu* - of its body; *nirjharaiḥ* - with the streams; *vitapibhiḥ* - with the trees; *tatra* - there; *atapatra* - of parasol; *avali* - a multitude; *palyaṅka* - a bed; *sphatikaiḥ* - with quartz stones; *alankṛti* - of ornaments; *kulam* - a host; *dhauta* - with splendor; *ujjvalaiḥ* - glistening; *dhatubhiḥ* - with mineral pigments; *ratnanam* - of jewels; *nikarambakena* - with multitudes; *haraye* - to Kṛṣṇa; *yena* - by whom; *arpitaḥ* - presented; *darpanaḥ* - mirrors; *sah ayam* - this; *rajati* - is splendid manifest; *sekharaḥ* - the crown; *sikharinam* - of mountains; *govardhana* - Govardhana; *akhyaḥ* - named; *giriḥ* - the hill.

Nava-vṛndā: Presenting to Hari the pitchers of water that are its flowing streams, the parasols that are its trees, the resting places that are the crystal stones, the ornaments that are its glistenings mineral pigments, and the mirrors that are its many jewels, this king of mountains, the Govardhana Hill, is now splendidly manifest before us!

kṛṣṇaḥ:
vilasati kila so 'yaṁ paśya matto mayūraḥ
śikhara-bhuvi niviṣṭas tanvi govardhanasya
muhur amala-śikhaṇḍaṁ tāṇḍava-vyājatas te
vyakirad upaharan yaḥ karṇa-pūrotsavāya

vilāsati - enjoying pastimes; *kila* - indeed; *sah ayam* - this; *paśya* - look!; *mattaḥ* - jubilant; *mayuraḥ* - peacock; *sikhara-bhuvi* - on the summit; *nivistaḥ* - entered; *tanvi* - O slender girl; *govardhanasya* - of Govardhana Hill; *muhuḥ* - repeatedly; *amala* - splendid; *sikhandam* - a feather; *tandava* - of enthusiastic dancing; *vyajatha* - on the pretext; *te* - to You; *vyakirat* - scattered; *upaharan* - offering; *yaḥ* - who; *karṇa-pura-utsavaya* - as an earring.

Kṛṣṇa: O slender girl, look at the jubilant intoxicated peacock playing on the top of Govardhana Hill! On the pretext of enthusiastic dancing that peacock would sometimes drop a feathers as a decoration for Your ears!

rādhā: taṇḍavi-a-sihaṇḍi-rā-a ciraṁ vaḍḍhehi.

tandavi-a - O Tandavika; *sihandi* - of peacocks; *ra-a* - O king; *ciram* - for a long time; *vaddhehi* - may you prosper.

Rādhā: O Tāṇḍavika, O king of peacocks, may you always prosper!

kṛṣṇaḥ: priye smaryate kiṁ u govardhanataḥ kalindajā-padavī.

priye - O beloved; *smaryate* - remembered; *kim* - whether?; *u* - indeed; *govardhanataḥ* - from Govardhana Hill; *kalindaja* - to the Yamuna; *padavi* - the path.

Kṛṣṇa: Beloved, do You remember the path from Govardhana Hill to the Yamunā?

rādhā: kīsa ṇa sumari-adi. (iti sanskṛtena)
agre campaka-cakram asya puratataḥ punnāga-vīthī tato
jambūnāṁ nikarambakaṁ tad abhitas tuṅgā kadambāṭavī
ity uccair vara-śākhibhiḥ paricitair ebhiḥ kramād ācitaḥ
kālindīm upatiṣṭhate giri-taṭāt panthāḥ prathīyān asau

kisa - how?; *na* - not; *sumari-adi* - is remembered; *iti* - thus; *sanskṛtena* - in Sanskrit; *agre* - in the front; *campaka* - of campaka trees; *cakram* - a circle; *asya* - of that; *puratataḥ* - in the front; *punnaga* - of punnaga trees; *vithi* - the row; *tataḥ* - then; *jambunam* - of jambu trees; *nikarambakam* - the multitude; *tat* - then; *abhitaḥ* - everywhere; *tuṅga* - the tall; *kadamba* - of kadamba trees; *atavi* - forest; *iti* - thus; *uccaiḥ* - greatly; *vara* - beautiful; *sakhibhiḥ* - with trees; *paricitaiḥ* - collected; *ebhiḥ* - with them; *kramat* - one after another; *acitaḥ* - is situated; *kalindim* - the Yamuna River; *upatiṣṭhate* - approaches; *giri* - of Govardhana Hill; *tatat* - from the slope; *panthaḥ* - path; *prathiyan* - broad; *asau* - the.

Rādhā: How can I forget? The circle of campaka trees ahead of us leads to a row of punnāga trees. Next is a grove of jambu trees, and then a great kadamba forest. In this way there is a broad path, lined with many beautiful trees, leading from the slope of Govardhana Hill to the Yamunā River.

kṛṣṇaḥ: (smitvā) tad ehi. pataṅga-tanayām anayā padavyā prayāmaḥ. (iti sarve tathā kurvanti.)

smitvā - smiling; *tat* - then; *ehi* - come; *pataṅga-tanayam* - to the Yamuna River, the daughter of the sun-god; *anaya* - by this; *padavya* -

path; *prayāmaḥ* - let us go; *iti* - thus; *sarve* - everyone; *tathā* - in that way; *kurvanti* - acts.

Kṛṣṇa: (with a smile) Come. Let us go to the Yamunā by this path! (Everyone goes there.)

nava-vṛndā:
bhrama-lālita-salileyam
kamalāvalibhiḥ puraḥ parīta-jharā
amalā yamasya yamī
mama lāsyaṁ netrayos tanute

bhrama - moving; *lalita* - graceful; *salīlā* - water; *iyam* - this; *kamala* - of lotus flowers; *avalibhiḥ* - with multitudes; *puraḥ* - in the presence; *paritaḥ* - filled; *jharaḥ* - the stream; *amala* - splendid and pure; *yamasya* - of Yamaraja; *yami* - the sister; *mama* - of Me; *lasyam* - dancing; *netrayoḥ* - of the eyes; *tanute* - manifests.

Nava-vṛndā: With her gracefully moving waters filled with lotus flowers, the splendid Yamunā River, the sister of Yamaraja, makes my eyes dance with joy!

kṛṣṇaḥ:
prītya kundalitaḥ kulena marutāṁ ruddhaḥ śikhaṇḍotkarair
eṣa spardhita-netra-ṣaṇḍa-rucibhir bhāṇḍīra-śākhī puraḥ
bibhrāṇaḥ śata-koṭi-maṇḍita-mahā-śākhā-bhujoddaṇḍatāṁ
kālindī-taṭa-maṇḍale viṭapināṁ ākhaṇḍalatvaṁ yayau

pritya - with pleasure; *kundalitaḥ* - bending; *kulena* - with the host; *marutam* - of breezes; *ruddhaḥ* - stopped; *sikhanda* - of peacock feathers; *utkaraiḥ* - by a multitude; *esaḥ* - this; *spardhita* - rivalled; *netra* - of eyes; *sanda* - of a multitude; *rucibhiḥ* - with the beauty; *bhandira* - Bhandira; *sakhi* - tree; *puraḥ* - in the presence; *bibhraṇaḥ* - manifesting; *sata* - hundreds; *koti* - of millions; *mandita* - decorated; *maha* - great; *sakha-bhuja* - of branches; *uddandatam* - extension; *kalindi* - of the Yamuna River; *tata* - of the shore; *mandale* - in the area; *vitapinam* - of trees; *akhandalatvam* - the position of being the king; *yayau* - has attained.

Kṛṣṇa: The Bhāṇḍīra tree before us happily bends in the breeze, its leaves defeating peacock feathers. With hundreds and

millions of huge decorated branches, it is the king of all trees on the Yamunā's shore!

rādhā: (sanskṛtena)
baddha-tarala-rolambā
visāriṇā hari-gandha-visareṇa
komala-malli-puñjā
mañjula-kusumā haranti me cittam

sankṛtena - in Sanskrit; *baddha* - bound; *tarala* - restless; *rolamba* - with bees; *visarina* - spreading; *hari* - charming; *gandha* - fragrance; *visarena* - with the extension; *komala* - delicate; *malli* - of jasmine vines; *puñjaḥ* - the multitudes; *mañjula* - beautiful; *kusumaḥ* - with flowers; *haranti* - enchants; *me* - of Me; *cittam* - the heart.

Rādhā: Spreading a charming sweet fragrance, surrounded by restless bumble-bees, and bearing many beautiful flowers, these multitudes of jasmine vines enchant My heart!

(kṛṣṇas tad eva baddha-tarala-ity-ādi paṭhati.)

kṛṣṇaḥ - Kṛṣṇa; *tat* - then; *eva* - certainly; *baddha-tarala* - the words "baddha-tarala"; *iti* - thus; *adi* - the verse beginning with; *pathati* - recites.

Kṛṣṇa repeats Rādhā's words "Spreading a charming sweet fragrance, surrounded by agitated bumble-bees, and bearing many beautiful flowers, these multitudes of jasmine vines enchant My heart!"

nava-vṛndā: halā tava hāra-sangharṣaṇena mukunda-vakṣasaḥ skhalitaṁ sura-saugandhika-srajaṁ marālī cañcu-pūṭenādāya paśyoḍḍadīnā.

hala - ah!; *tava* - of You; *hara* - of the necklace; *sangharṣanena* - by the rubbing; *mukunda* - of Kṛṣṇa; *vakṣasaḥ* - froṁ the chest; *skhalitam* - fallen; *sura-saugandhika* - of sura-saugandhika lotus flowers; *srajam* - the garland; *marali* - a female swan; *cancu* - of the beak; *putena* - with the opening; *ādāya* - taking; *paśya* - look!; *udadina* - is flying away.

Nava-vṛndā: Ah! By rubbing against Mukunda's necklace, the garland of sura-saugandhika flowers has now fallen from His chest. Look! A swan has picked it up and is flying away with it!

kṛṣṇaḥ: katham āroḍha-dīrghikā-diśaṁ prayātā.

katham - why?; *arodha* - of the palace; *dirghika* - of the pond; *disam* - in the direction; *prayata* - is going.

Kṛṣṇa: Why is swan flying to the pond inside the palace?

nava-vṛndā:
ati-mukto 'pi vimoktuṁ
vṛndāvana-vāsa-vāsanānandam
kṣaṇaṁ api na khalu kṣamate
kṣudrāṇāṁ kā kathānyeṣām

ati-muktaḥ - liberated soul; *api* - even; *vimoktum* - to abandon; *vṛndāvana* - in Vṛndāvana; *vasa* - of the residence; *vasana* - of the desire; *ānandam* - the bliss; *kṣaṇam* - for a moment; *api* - even; *na* - not; *khalu* - indeed; *kṣamate* - is able; *kṣudraṇam* - of those who are insignificant; *ka* - what?; *katha* - may be said; *anyesam* - of others.

Nava-vṛndā: Even a liberated soul cannot renounce the desire for the happiness of living in Vṛndāvana. What then can be said of other creatures not so exalted?

kṛṣṇaḥ: priye prabhūtāny abhūta-pūrva-saṅgamāny atimukta-mālatyoḥ prasūnāny avacitya kim apy apūrvam āpīḍaṁ yojayiṣye. yan mayā guru-kule kalābhyāse śikṣitam. (iti dūrataḥ parikramya sa-vismayam) ko 'yaṁ mādhuryeṇa mamāpi mano haran maṇi-kuḍyāṁ avastabhya puro virājate. (punar nibhalya) hanta katham atrāham eva pratibimbito 'smi.

priye - O beloved; *prabhutani* - manifested; *abhuta-pūrva-saṅgamani* - unprecedented; *atimukta* - of atimukta vines; *malatyoḥ* - and the malati vine; *prasunani* - flowers; *avacitya* - picking; *kim api* - something; *apūrvam* - unprecedented; *apidam* - a crown of flowers; *yojayiṣye* - I shall fashion; *yat* - which; *maya* - by Me; *guru-kule* - in the home of My spiritual master; *kala-abhyase* - in the art; *sikṣitam* - learned; *iti* - thus; *durataḥ* - a distance; *parikramya* - walking; *sa* - with;

vismayam - wonder; *kaḥ* - what?; *ayam* - this; *madhuryena* - with sweetness; *mama* - of Me; *api* - even; *manaḥ* - the heart; *haran* - enchanting; *mani* - jewelled; *kudyam* - on the wall; *avastabhya* - resting; *puraḥ* - ahead; *virajate* - is splendidly manifest; *punaḥ* - again; *nibhalya* - looking; *hanta* - ah!; *katham* - how is it?; *atra* - here; *aham* - I; *eva* - certainly; *pratibimbitaḥ* - reflected; *asmi* - am.

Kṛṣṇa: O beloved, never before have atimukta and mālatī flowers bloomed in such a beautiful way! When I was in the home of My guru, I learned the art of making flower crowns. I will pick some of these flowers and make for You a crown more beautiful than any ever made! (He walks for some distance and then becomes struck with wonder.) What is this on the jewelled wall that enchants My heart with its sweetness? (He looks again) Ah! This is My reflection!

(sautsukyam)
aparikalita-pūrvaḥ kaś camatkāra-kāri
sphuratu mama garīyān eśa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhotuṁ kāmaye rādhikeva

sa - with; *autsukyam* - agitation; *aparikalita* - not experienced; *pūrvaḥ* - previously; *kaḥ* - who; *camatkāra-kārī* - causing wonder; *sphuratu* - manifests; *mama* - My; *gariyān* - great; *eśaḥ* - this; *mādhurya-pūraḥ* - abundance of sweetness; *ayam* - this; *aham* - I; *api* - even; *hanta* - alas; *prekṣya* - seeing; *yam* - which; *lubdha-cetāḥ* - My mind being bewildered; *sa-rabhasam* - impetuously; *upabhoktum* - to enjoy; *kāmaye* - desire; *rādhikā iva* - like Rādhikā.

(Agitated) Who manifests such an abundance of sweetness like Mine, which has never been experienced before and which causes wonder to all? Ah! My mind bewildered upon seeing this beauty, I Myself impetuously desire to enjoy it like Rādhikā!

(puro nihsṛtya)
nirṇimeṣekṣaṇākaṛa-
sa-bhṛṅga-stavaka-dyutiḥ
mālaty-amlāna-puṣpeyaṁ
bhuvi devīva divyati

puraḥ - ahead; *nihsṛtya* - going; *nirnimesa-īkṣaṇa* - of a demigod (who has no need to blink); *akara* - the form; *sa* - with; *bhrnga* - a bumble-bee; *stavaka* - a cluster of flowers; *dyutiḥ* - the splendor; *malati* - a malati; *amlana* - unwilting; *puṣpa* - flower; *iyam* - this; *bhuvi* - in the world; *devi* - a demigoddess; *iva* - like; *divyati* - is splendidly manifests.

(Goes ahead) With bumble-bees as its unblinking eyes, this splendid, unfading mālatī flower is like a beautiful demigoddess come to earth![35]

[35] The demigods have no need to blink their eyes.

(tataḥ praviśati navavṛndā.)
nava-vṛndā: (puro 'valokya sa-harṣam.)
nirmita-bhuvana-viśuddhir
vidhur madhurāloka-sadhane nipuṇā
ullāsita-paramahaṁsā
bhaktir iveyaṁ śaran milati

tatah - then; praviśati - enters; nava-vṛndā - Nava-vṛndā; purah - ahead; avalokya - looking; sa - with; harsam - happiness; nirmita - created; bhuvana - of the water (or the world); visuddhih - purity; vidhu - of the moon (or Kṛṣṇa); madhura - the sweet; aloka - of the sight; sadhane - in manifesting; nipuna - expert; ullasita - jubilant; parama-haṁsa - the regal swans (or paramahaṁsa devotees); bhakti – with love (or the goddess of devotion); iva - like; iyam - this; śarat - autumn season; milati - comes.

(Nava-vṛndā enters.) Nava-vṛndā: (Looks ahead and says with joy) Purifying the waters of the streams and lakes, expertly revealing the sweetness of the moon, and filling the regal swans with love, Śarat, the goddess of autumn, has now come before us![36]

(tataḥ praviśati rādhām ānandayan kṛṣṇah.)

tatah - then; praviśati - enters; rādhām - Rādhā;ānandayan - pleasing; kṛṣṇah - Kṛṣṇa.

(Engaged in pleasing Rādhā, Kṛṣṇa enters.)

kṛṣṇaḥ:
nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo
vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghābhidhas te giraḥ
aṁgaś candana-śītalas tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādaya mamedam indriya-kulaṁ rādhe muhur modate

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[36] Or: "Purifying the world, expertly revealing the sweetness of Kṛṣṇa, and filling the swanlike devotees with love, goddess Bhakti-devī, appearing as the autumn season, has now come before us!"

nirdhuta - eclipsed; amṛta - of nectar; madhuri - the sweetness; parimalah - the fragrance; kalyani - O beautiful girl; bimba - bimba fruit; adharah - lips; vaktram - face; paṅkaja - ofa lotus flower; saurabham - the sweet fragrance; kuhurita - of the cuckoos; slagha - the praise; abhidhah - names; te - of You; girah - the speech; aṅgah - limbs; candana - as sandalwood;sitalah - cold; tanuh - body; iyam - this; saundarya - of beauty; sarvasya - the great treasure; bhak - possessing; tvam - You;asadya - approaching; mama - of Me; idam - this; indriya - of senses; kulam - thehost; radhe - O Rādhā; muhuh - repeatedly; modate - pleases.

Kṛṣṇa: O beautiful one, Your bimba fruit lips have eclipsed the sweetness of nectar, Your face is like a fragrant lotus flower, the sweet sound of Your voice has crushed the pride of the cuckoos, and Your limbs are cooling as sandalwood. You are the wealthy owner of a great treasure-house of beauty! O Rādhā, when I see You, all My senses become filled with bliss!

sakhe kaustubha so 'yam vilāsinī-viśleṣa-labdha-śokaḥ kokavīti koka-grāmaṇīs tad vistāraya mayūkha-lekhām.

sakhe - O friend; kaustubha - Kaustubha; saḥ ayam - this; vilasini - of his beloved; vislesa - separation; labdha - obtained; sokah - grief; kokavi - crying "kokavī"; iti - thus; koka - of cakravaka birds; gramanih - the groom; tat - therefore;vistaraya - please expand; mayukha - of light; lekham - the rays.

Grieving in separation from his beloved, this cakravāka bird calls out, "O my beloved Kokavī!" O friend Kaustubha jewel, spread your rays of light so he may meet his beloved![37]

(rādhā sa-kautukaṁ paśyati.)

rādhā - Rādhā; sa - with; kautukam - curiosity;paśyati - looks.

(With curiosity Rādhā looks.)

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[37] Male and female cakravāka birds remain together during the day and separate at nightfall. They spend the night apart and meet again at sunrise. Kṛṣṇa here asks the Kaustubha jewel to spread its light so the cakravāka bird will think the sun has risen and again be able to meet his beloved.

kṛṣṇaḥ: paśya paśya
madhye-vyomādhirūḍha-dyumaṇi-sama-maṇi-grāmaṇī-dhāma-pālī-
vyālīḍha-dhvānta-pūrān vara-tanu paritaḥ prekṣamāṇas taṭāntān
pāre-kālindī ratrāv api divasa-dhiyākrānta-cetā gabhīrair
utkaṇṭhā-cakravālai rathacarāna-yuvā kāntayā jāghaṭīti

paśya - look!; paśya - look!; madhye - in the middle;vyoma - in the sky; adhirudha - ascended; dyumani - the sun;sama - equal; mani - of the jewels; gramani - the best; dhama - of splendor;pali - by the abundance; vyalidha - licked; dhvanta - of darkness; puran - the floods; vara-tanu - O beautiful girl;paritah - everywhere; prekṣamanah - looking; tata - of the shore; antan - on the margins; pare - on the farther shore; kalindi - of the Yamuna; ratrau - at night; api - even; divasa - of day; dhiya - by theconception; akranta - overcome; cetah - whose consciousness; gabhiraih - in deep; utkaṇṭha - of longings; cakravalaih - with an abundance; rathacarana-yuva - the youthful male cakravaka birds; kantaya - with hisbeloved; jaghati - meets; iti - thus.

Kṛṣṇa: Look! Look! With its effulgence bright as the midday sun, the Kaustubha jewel licks up the flood of darkness on the Yamunā's farther shore. Even though it is night, the male cakravāka bird now thinks it is day. Overcome by deep love desires, he meets his beloved.

(praviśya karaṇḍikā-pāṇiḥ sukaṇṭhī.)
sukaṇṭhī: diṭṭhi-ā ettha bhatta saccā-e saddhaṁ ramedi. tā ladantarida bhavi-a pekkhami. (iti tathā sthitā.)

praviśya - enters; karandika - with the box of ornaments; panih - in her hand; sukaṇṭhī - Sukaṇṭhī; diṭṭhi-ā - by good fortune; ettha - here; bhatta - the Lord; saccae - Satyabhāmā; saddham - with; rameti - enjoys pastimes; ta - therefore;lada - the creepers; antarida - within; bhavi-a - becoming; pekkhami - Ishall observe; iti - thus; tatha - in that way; sthita - is situated.

(Carrying the box of ornaments in her hand, kinnarī named Sukaṇṭhī enters.)
Sukaṇṭhī: Ah! How fortunate! Here is the Lord enjoying pastimes with Satyabhāmā. I will hide among these vines and watch. (She does that.)

nava-vṛndā:

kunda-danti dṛśor dvandvaṁ
candrakānta-mayaṁ tava
udite hari-vaktrendau
syandate katham anyathā

kunda-danti - O girl whose teeth are as beautiful as jasmine flowers; drsoh - of eyes; dvandvam - the pair; candrakantamayam - made of candrakanta jewels; tava - of You; udite - when rising; hari - of Kṛṣṇa; vaktra - of the face; indau - the moon;syandate - melts; katham - how?; anyatha - otherwise.

Nava-vṛndā: O girl whose teeth are beautiful as jasmine flowers, Your eyes are made of two candrakānta jewels. When the moon of Hari's face begins to rise, these two jewels melt into tears. How could it be otherwise?

rādhā: (sāścaryam) kadhaṁ ettha pa-uma-are candālo-e vi pa-uma-iṁpapphulla-iṁ.

sa - with; ascaryam - wonder; kadham - why?; ettha - here; pa-uma-are - in the lake; canda - of the moon; aloe - in the sight;vi - even; pa-uma-im - the day lotus flowers; papphulla-im - are blooming.

Rādhā: (Struck with wonder) Why are the padma lotuses blooming in the moonlight?

kṛṣṇaḥ:
śuddha-kaca-sthalī paśya
puraḥ padmākarāyate
padmāni padmarāgāṇi
yatra phullāny ahar-niśam

suddha - pure; kaca - of crystal; sthali - place; paśya - look; purah - ahead; padmakarayate - has become a pond of lotus flowers; padmani - the lotuses; padmaragani - are rubies; yatra - where; phullani - blooming; ahar - day; nisam - and night.

Kṛṣṇa: Look! The crystal palace before us has become like a great pond, and the rubies there have become like lotus flowers that bloom day and night!

(nepathye)
vṛndāvane sphuraty eṣā
mādhavī sumanasvinī... (ity ardhokte.)

nepathye - from behind the scenes; vrndavane - in Vṛndāvana; sphurati - is manifested; esa - she; mādhavī – spring (or Mādhavī); sumanasvini – full of flowers (or very intelligent); iti - thus; ardha - half; ukte - spoken.

A voice from behind the scenes: Springtime (mādhavī), full of beautiful flowers, has now entered Vṛndāvana forest... (The statement is interrupted in the middle.)[38]

kṛṣṇaḥ: (sa-sambhramam) hanta devī pratyasīdati. tad asmākam asmad-apakramaḥ śreyān. (iti sarve sarvato niṣkrāntāḥ.)

sa - with; sambhramam - agitation; hanta - ah!; devi - the queen; pratyasidati - approaches; tat - therefore; asmakam - ofus; asmat - from her; apakramah - flight; sreyan - is best;iti - thus; sarve - everyone; sarvatah - in all directions; niskrantah - exits.

Kṛṣṇa: (Agitated) Ah! Queen Rukmiṇī is coming! It is best we flee from here! (They all flee in different directions.)

(punar nepathye)
...bhavati stavako yasya
jagabhūṣāna-bhūṣaṇam

punah - again; nepathye - behind the scenes; bhavati - is; stavakah - bunch of flowers; yasya - of which; jagat - of the universe; bhusana - for the ornament; bhusanam - an ornament.

Again the voice from behind the scenes: ...to decorate Kṛṣṇa, who is Himself the supreme decoration of the entire world!

sukaṇṭhī: haddhī haddhī. mahumaṅgala-hattha-gadeṇa tiṇā kāmarubuppaṇṇeṇa su-a-va-iṇa viggho kido. ta ettha kandare pa-ittham saccabhāmāṁ anusarissaṁ. (iti tathā karoti.)

[38] Or: "Intelligent Mādhavī has now entered Vṛndāvana forest..."

haddhi - alas!; haddhi - alas!; mahumaṅgala - of Madhumaṅgala; hattha - in the hand; gadena - gone; tina - by it; kamarubuppannena - born in the country of Kamarupa (the western portion of Assam); su-a-va-ina - by the parrot; viggho - obstacle; kido - is made; ta - therefore; ettha - here; kandare - in the cave; pa-ittham - entered; saccabhamam - Satyabhāmā; anusarissam - I shall follow; iti - thus; tatha - in that way; karoti - does.

Sukaṇṭhī: Alas! Alas! The Kāmarūpa parrot on Madhumaṅgala's hand caused a disturbance and Satyabhāmā hid in a cave. I will follow Her. (She does that.)

(praviśya)
rādhā: hanta hanta kadhaṁ ditthamhi. jaṁ ka vi ppavisadi.

praviśya - enters; hanta - ah?; hanta - ah!; kadham - how?; dittha - seen; amhi - I am; jam - because; ka vi - some girl; ppavisadi - enters.

(Enters.)
Rādhā: Ah! Someone has seen Me! Some girl is coming here!

sukaṇṭhī: samini visaddha hohi. esā kiṅkarī de su-anthi.

samini - O mistress; visaddha - confident; hohi - become;esa - she; kinkari - maidservant; de - Your; su-anthi - Sukaṇṭhī.

Sukaṇṭhī: O my mistress, don't worry! It is Your maidservant, Sukaṇṭhī.

rādhā: (sa-harṣam) su-aṇṭhī jāṇāmi jāṇāmi.

sa - with; harsam - joy; su-anthi - Sukaṇṭhī; janami - I know; janami - I know.

Rādhā: (Joyful) Ah, Sukaṇṭhī! I know you, I know you.

sukaṇṭhī: samini kīsa ollaṁsu-asi.

samini - O mistress; kisa - why?; ollamsu-a - with wet garments; asi - You are.

Sukaṇṭhī: My lady, why are Your garments wet?

rādhā: tthala-bbhamena jale khalidamhi.

tthala - of the land; bbhamena - by the mistake; jale - into the water; khalida amhi - I fell.

Rādhā: Thiking it was land, I fell in water...

sukaṇṭhī: māhavī-e pesidaṁ edaṁ pasahaṇaṁ geṇha.

mahavi-e - by Mādhavī; pesidam - sent; edam - these; pasahanam - ornaments; genha - please take.

Sukaṇṭhī: Mādhavī sends these ornaments and garments. Please take them.

rādhā: pekkha ettha patthare kiṁ pi alekkhaṁ lakkhi-adi. ta imassa daṁsaṇe juttiṁ kuṇa.

pekkha - look!; ettha - here; patthare - on the stone wall; kim pi - something; alekkham - picture; lakkhi-adi - is seen; ta - therefore; imassa - of that; daṁsane - in the seeing; juttim - a method; kuna - please do.

Rādhā: Look! There is some kind of picture on this stone wall. Please do something so I can see it.

sukaṇṭhī: bahire gadu-a alo-assa uba-aṁ karissaṁ.

bahire - outside; gadu-a - going; alo-assa - of seeing; ubaam - some method; karissam - I shall do.

Sukaṇṭhī: I will go outside and find some way for You to see it.

rādhā: ahaṁ pi ollamsu-aṁ pariharāmi. (iti varāṁśukam ādāya niṣkrāntā.)

aham - I; pi - also; ollamsu-am - these wet garments; pariharami - shall remove; iti - thus; vara - excellent; amsukam - garment; adaya - taking; niskranta - exits.

Rādhā: And I will remove these wet garments. (She takes some dry garments and exits.)

sukaṇṭhī: (niṣkramya) kadhaṁ mahumaṅgaleṇa saddhaṁ bhatta purado vattadi.

niskramya - exiting; kadham - whether?; mahumaṅgalena - Madhumaṅgala; saddham - with; bhatta - the Lord; purado - ahead; vattadi - is.

Sukaṇṭhī: (As she exits) Is that Kṛṣṇa and Madhumaṅgala over there?

(tataḥ praviśati kṛṣṇaḥ.)
kṛṣṇaḥ: sakhe kvānartha-karas tava hasta-vartī sa kiraḥ.

tatah - then; praviśati - enters; kṛṣṇah - Kṛṣṇa;sakhe - O friend; kva - where; anartha - what is not wanted; karah - the doer; tava - of you; hasta - in the hand; varti - staying; sah - that; kirah - parrot.

(Kṛṣṇa enters)
Kṛṣṇa: Where is that trouble-making parrot that was sitting on your arm?

madhumaṅgalaḥ: uḍḍīya puro dāḍime paḍido.

uddiya - flying up; puro - ahead; dadime - in the pomagranate tree; padido - landed.

Madhumaṅgala: He flew into that pomegranate tree.

kṛṣṇaḥ: tad ehi prāṇa-vallabham eva mṛgayāmahe.

tat - therefore; ehi - come; prana-vallabham - for She who is more dear to Me that My own life-breath; eva - certainly; mrgayamahe - let us search.

Kṛṣṇa: Come. Let us search for My beloved, who is more dear to Me than life.

(iti mārutam upalabhya)
bhajasi na hi rajastvaṁ dhīra dākṣiṇya-caryām

anusarasi vidhatse mādhavasyānuvṛttim
iti malaya-samīra tvam sakhe prārthaye 'haṁ
kathaya kuvalayākṣī kutra me rādhikāsi

iti - thus; marutam - the breeze; upalabhya - perceiving; bhajasi - you have; na - not; hi - indeed; rajastvam - the condition of having dust; dhira - O saintly one; dakṣinya-caryam - coming from the south; anusarasi - you follow; vidhatse - you do; madhavasya - of spring; anuvrttim - obedience; iti - thus;malaya - from the Malaya Hills; samira - O breeze; tvam - you; sakhe - O friend; prarthaye - beg; aham - I; kathaya - please tell;kuvalaya - lotus flowers; akṣi - whose eyes; kutra - where?; me - My; radhika - Radhika; asti - is.

(He feels the breeze.) O saintly breeze, you carry no dust. You come from the south and follow the orders of the spring season. O friend breeze from the Malaya Hills, I beg you, tell Me, there is My lotus-eyed Rādhikā?

madhumaṅgala: bho nihudaṁ bhaṇa.

bho - Ah; nihudam - in secret; bhana - speak.

Madhumaṅgala: Ah, lower your voice!

kṛṣṇaḥ: (parikramya)
labdhā kuraṅgi nava-jaṅgama-hema-vallī
ramyā sphuṭaṁ vipina-sīmani rādhikātra
asyās tvayā sakhi guror yad iyaṁ gṛhītā
mādhurya-vālgita-vilocana-keli-dīkṣā

parikramya - walking; labdha - attained; kurangi - O doe; nava - young; jaṅgama - moving; hema - golden; valli - a creeper; ramya - beautiful; sphutam - manifested; vipina - of the forest; simani - in the boundary; radhika - Radhika; atra - here; asyah - of Her; tvaya - by you; sakhi - O friend; guroh - of the guru; yat - what; iyam - She; grhita - has taken; madhurya - with sweetness; valgita - restlessly moving; vilocana - of the eyes; keli - in pastimes;dikṣa - initiation.

Kṛṣṇa: (Walks) O doe, the walking young vine that is the beautiful girl Rādhikā must have passed through this forest because, O sakhi, I see you have accepted Her as your guru and

taken initiation from Rādhā in the art of playful, sweet and restless glances!

(puro dāḍimīm upalabhya)
kāntiṁ pītāṁ śuka sphītāṁ
bibhratī vikṣitā vane
mayādya mṛgyamānā sā
tvayā mṛga-vilocanā

purah - ahead; dadimim - the pomegranate tree; upalabhya - seeing; kantim - splendor; pitam - yellow; suka - O parrot; sphitam - great; bibhrati - manifesting; vikṣita - seen; vane - in the forest; maya - by Me; adya - today; mrgyamana - being sought; sa - She; tvaya - by you; mrga-vilocana - a doe-eyed girl.

(Sees the pomegranate tree ahead) O parrot, today in this part of the forest I am looking for a doe-eyed girl with a beautiful golden complexion. You must have seen Her.

madhumaṅgala: va-assa tumha panhaṁ aṇuvadanteṇa cce-uttaraṁ diṇṇaṁ kireṇa.

va-assa - O friend; tumha - of You; panham - the question; anuvadantena - repeating; cce-a - certainly; uttaram - an answer; dinnam - is given; kirena - by the parrot.

Madhumaṅgala: Friend, by repeating Your question, the parrot has given You his answer.[39]

sukaṇṭhī: (upasṛtya) ja-adu ja-adu bhatta.

upasṛtya - approaching; ja-adu - all glories; ja-adu - all glories; bhatta - to the Lord.

Sukaṇṭhī: (approaches) All glories, all glories to Lord Kṛṣṇa!

madhumaṅgalaḥ: (sa-bhayam) bhodi kiṁ tti a-adasi.

[39] The word "pitam suka" can also mean "yellow cloth", therefore Kṛṣṇa's question can also be translated as: "O Kṛṣṇa dressed in shining yellow garments, today in this part of the forest I have seen a doe-eyed girl You are looking for."

sa - with; bhayam - fear; bhodi - becomes; kim - why?; tti - thus; a-adasi - you have come.

Madhumaṅgala: (Afraid) Why have you come here?

sukaṇṭhī: imassa panhottarassa sarikkhaṁ aṇṇaṁ vi mahuraṁ sunidumṁ.

imassa - of Him; panha - question; uttarassa - and answer; sarikkham - similar; annam - another; vi - even; mahuram - sweet; sunidum - to hear.

Sukaṇṭhī: To hear sweet words such as Kṛṣṇa's question and parrot's answer.

madhumaṅgalaḥ: bhodi panhottaraṁ vi tu-e sunidaṁ.

bhodi - becomes; panha - questions; uttaram - last; vi - indeed; tu-e - by you; sunidam - were heard.

Madhumaṅgala: Have You heard the answer to His question?

sukaṇṭhī: na ke-alaṁ idaṁ jevva.

na - not; ke-alam - only; idam - this; jevva - certainly.

Sukaṇṭhī: Not only that.

madhumaṅgala: abaraṁ kiṁ.

abaram - more; kim - what?

Madhumaṅgala: What else?

sukaṇṭhī: jaṁ kiṁ pi diṭṭhaṁ taṁ gadu-a de-i-e nivedissaṁ. (iti parikramati.)

jam - what; kim pi - something; dittham - seen; tam - that; gadu-a - going; de-i-e - to the queen; nivedissam - I shall tell; iti - thus; parikramati - walks.

Sukaṇṭhī: I will tell Queen Rukmiṇī what I heard. (She begins to walk.)

kṛṣṇaḥ: (sa-sambhramam) bhadre sukaṇṭhi mā khalu devī-manaḥ-kaluṣyāya samudyathāḥ. vṛṇīsva mattaḥ saṅgīta-vidyā-samrājyam.

sa - with; sambhramam - agitation; bhadre - O noble lady; sukaṇṭhī - Sukaṇṭhī; ma - don't; khalu - indeed; devi - ofthe queen; manah - the mind; kalusyaya - for troubling; samudyathah - endeavor; vrnisva - please take the benediction; mattah - from Me; sangita - of music; vidya - of the art; samrajyam - sovereignty.

Kṛṣṇa: (Agitated) O noble Sukaṇṭhī, do not trouble the queen's mind. Accept from Me the boon that you will be very expert in singing and music.

sukaṇṭhī: ettha de-i-pasādeṇa ruddāṇī-ga-aṇihiṁ vi vandita-caraṇamhi. tā kiṁ imiṇā.

ettha - this matter; de-i - of the queen; pasadena - by themercy; ruddani - of Parvati; da-anihim - by the singers and musicians; vi - even; vandida - worshipped; carana - feet;amhi - I am; ta - therefore; kim - what is the use?; imina - of thisboon.

Sukaṇṭhī: By the mercy of Queen Rukmiṇī, the celestial singers and musicians of Pārvatī already worship my feet! What use is Your boon to me?

kṛṣṇaḥ: tarhi prārthayasva. kim tavābhīṣṭam.

tarhi - then; prarthayasva - you make a request; kim - what?; tava - of you; abhistam - is desired.

Kṛṣṇa: Then tell Me, what would you like?

sukaṇṭhī: de-a ekkaṁ pattha-issaṁ.

de-a - O Lord; ekkam - one thing; pattha-issam - I request.

Sukaṇṭhī: My Lord, I have one request.

kṛṣṇaḥ: kāmam āvedyatām.

kamam - as it is wished; avedyatam - is should be spoken.

Kṛṣṇa: Tell me what you want.

sukaṇṭhī: ettha kandare kiṁ pi alekkhaṁ vilo-iduṁ maha arahaṇijja ekka vihajjari ukkaṇṭhedi. tā kotthuhalo-eṇa ṇaṁ pa-āsi-a pasadi-karedu bhatta.

ettha - here; kandare - in a cave; kim pi - something; alekkham - a picture; vilo-idum - to see; maha - by me;arahanijja - worshippable; ekka - one; vihajjari - Vidyadhari; ukkaṇṭhesi - is ver eager; ta - therefore; kotthuha - of the Kaustubha jewel; alo-ena - by the sight; nam - this; pa-asi-a - manifesting; pasadi - merciful; karedu - may become; bhatta - the Lord.

Sukaṇṭhī: A certain Vidyādharī whom I worship, wishes to see a painting drawn on the wall of a dark mountain cave. I beg that You show Your kindness by illuminating that picture with the effulgence of Your Kaustubha jewel.

kṛṣṇaḥ: (smitvā parikraman) sakhe kaustubha ratna-maṇḍalī-mūrdhābhiṣikta sādhu sādhu yad anukto 'pi me manorathaṁkaroṣi.

smitvā - smiling; parikraman - walking; sakhe - O friend; kaustubha - Kaustubha; ratna - of jewels; mandali - of the circle; murdha-abhisikta - crowned as the monarch; sadhu - well done!; sadhu - well done!; yat - what; anuktah - unspoken; api - even; me - My; manoratham - desire; karosi - you do.

Kṛṣṇa: (Smiles and begins to walk) O friend Kaustubha, O king of jewels, well done! Well done! Even without My asking you have fulfilled My desire!

madhumaṅgala: hanta hanta dari-majjhe majjhandiṇado vi jado balittho ujjodo.

hanta - ah!; hanta - ah!; dari - of the cave; majjhe - in the middle; majjhandinado - of midday; vi - even; jado - is manifested; balisttho - powerful; ujjodo - effulgence.

Madhumaṅgala: Ah! In the middle of this cave it became as bright as day!

(tataḥ praviśati rādhā.)
rādhā: (saṅgam avekṣya) kadhaṁ māhavī-e de-ī-pasa-iṇaṁ pesidaṁ.

tatah - then; praviśati - enters; rādhā - Rādhā;sa - with; aṅgam - Her body; aveksya - looking; kadham - why?; mahavi-e - by Mādhavī; de-i - of Queen Rukmiṇī; pasa-inam - the garments and ornaments; pesidam - were sent.

(Rādhā enters.)
Rādhā: (Looking at Herself) Why did Mādhavī send Me Queen Rukmiṇī's clothes?

(parikramya kṛṣṇam paśyanti.)
añjali-mettaṁ salilaṁ
sabharī-e ahilassantī-e
ubari sa-aṁ ṇa-a-jalado
dhāra-varisi samullasa-e

parikramya - walking; kṛṣṇam - Kṛṣṇa; paśyanti - seeing; añjali - a handful; mettam - only; salilam - of water; sabharie - by the saphari fish; ahilasanti-e - desiring; ubari - above; saam - of its own accord; na-a - new; jalado - raincloud; dhara - of a flood of water; varisi - with rains; samullasa-i - manifests.

Rādhā: (Walks, and then sees Kṛṣṇa) This little śapharī fish wished only a small handful of water, and yet this fresh cloud showers it with monsoon rains!

madhumaṅgalaḥ: (apavarya) bho va-assa duṭṭha-dāsī-e dhida-e vane-ari-e mahā-śaṅkade paḍidamhi.

apavarya - aside; bho - O; va-a-ssa - friend; duttha - wicked; dasi-e - of a servant girl; dhida-e - by this daughter; vane-cari-e - who lives in the forest; maha - great; śaṅkade - dangerous situation; padida - fallen; amhi - I have.

Madhumaṅgala: (Aside) O friend, because of this wicked maidservant's daughter that lives in the forest, I have fallen into a great danger!

kṛṣṇaḥ: sakhe kiṁ nāma śaṅkatam.

sakhe - O friend; kim - what?; nama - indeed; śaṅkatam - dangerous situation.

Kṛṣṇa: Friend, what danger?

madhumaṅgalaḥ: (sa-roṣam) maṁ jevva pucchasi. vame pekkha.

sa - with; rosam - anger; mam - me; jevva - indeed; pucchasi - You ask; vame - to the left; pekkha - look.

Madhumaṅgala: (Angrily) You ask me? Look to Your left!

kṛṣṇaḥ: (samīkṣya savegam) katham atra devī.

samiksya - looking; sa - with; avegam - agitation; katham - how?; atra - here; devi - Queen Rukmiṇī.

Kṛṣṇa: (Looks, and then becomes agitated) How did Queen Rukmiṇī come here?

rādhā: (svagatam) haddhī haddhī kandare vi de-i pa-ittha. (ity antaritā bhavati.)

svagatam - aside; haddhi - ah!; haddhi - ah!; kandare - in the cave; vi - even; de-i - Queen Rukmiṇī; pa-ittha - has entered; iti - thus; antarita - hidden; bhavati - becomes.

Rādhā: (Aside) Ah! Queen Rukmiṇī has come here! (She hides.)

kṛṣṇaḥ: (svagatam) nūnaṁ manyu-samrambhasya gambhīratayā pracchanneyaṁ babhūva.

svagatam - aside; nūnam - certainly; manyu - of grief; samrambhasya – with agitation; gambhiratya - by the intensity; pracchanna - hidden; iyam - she; babhuva - has become.

Kṛṣṇa: (Aside) Agitated by intense sorrow, She hid in a cave.

madhumaṅgalaḥ: (nīcaiḥ) hadase kiṇṇārī pi-a-va-asse vi tujjha jutta erisī ṇi-idi.

nicaih - in a whisper; hadase - wretched; kinnari - kinnari; pi-a - dear; va-asse - to the friend; vi - indeed; tujjha - by you; jutta - proper; erisi - like this; ni-idi - deception.

Madhumaṅgala: (In a low voice) O wretched kinnarī, is it right to trick my dear friend Kṛṣṇa in this way?

sukaṇṭhī: (svagatam) gahida-de-i-ṇevacchaṁ saccabhāmāṁ cce-a de-īṁ takki-a bha-edi eso. ta gadu-a viṇṇavemi. (ity upasṛtya janāntikam) saminī evvam ṇedam.

svagatam - aside; gahida - taken; de-i - of Queen Rukmiṇī; nepathyam - the garments and ornaments; saccabhamam - Satyabhāmā; cce-a - indeed; de-im - Queen Rukmiṇī; takki-a - thinking; bhaedi - frightened; eso - He is; ta - therefore; gadu-a - going; vinnavemi - I shall inform; iti - thus; upasṛtya - approaching; janaantikam - only to Her; samini - O mistress; evvam - in this way; nedam - itis.

Sukaṇṭhī: (Aside) Seeing Satyabhāmā dressed in Queen Rukmiṇī's garments and ornaments, Kṛṣṇa thought She was Rukmiṇī, and became afraid. I will go and tell this to Her. (She approaches Rādhā and says) My mistress, the truth of what just now happened is this... (She tells Her.)

rādhā: (sa-smitam) parihasehi ṇaṁ.

sa - with; smitam - a smile; parihasehi - tease; nam - this.

Rādhā: (With a smile) Tease them.

sukaṇṭhī: (parikramya) ajja mahumaṅgala ruttha kkhu de-i bhaṇadi.

parikramya - walking; ajja - O noble sir; mahumaṅgala - Madhumaṅgala; ruttha - angry; kkhu - indeed; de-i - Queen Rukmiṇī; bhanadi - speaks.

Sukaṇṭhī: (Walks) O noble Madhumaṅgala, Queen Rukmiṇī is very angry now. In her anger she said something about you.

madhumaṅgalaḥ: kiṁ taṁ.

kim - what?; tam - is that.

Madhumaṅgala: What is that?

sukaṇṭhī: anta-ure gadam ṇaṁ bamha-bandhum bandhi-a rakkhissaṁ.

anta-ure - in the inner apartments of the palace; gadam - gone; nam - him; bamha-bandhum - this pseudo-brahmana; bandhia - binding; rakkhissam - I shall keep prisoner.

Sukaṇṭhī: She said: "This so-called brāhmaṇa Madhumaṅgala dared enter the inner rooms of the palace. For this reason I will now bind him with ropes and put him in prison!"

madhumaṅgalaḥ: (sa-bhayam) bho sahe dāṇiṁ vi thambho vi-a gambhīrosi.

sa - with; bhayam - fear; bho - O; sahe - friend; danim - now; vi - even; thambho - a pillar; vi-a - like; gambhirosi - You have become grave and silent.

Madhumaṅgala: (Frightened) Bho! O friend, now You have become grave and silent as a pillar!

kṛṣṇaḥ: sakhe vismayena stambhito 'smi. yad iyam dakṣiṇā naisargikīm api dhīratām avadhīritavatī.

sakhe - O friend; vismayena - with wonder; stambhitah - stunned; asmi - I am; yat - because; iyam - she; dakṣina - polite, gentle, and submissive girl; naisargikim - natural; api - even; dhiratam - gentleness; avadhiritavati - has abandoned.

Kṛṣṇa: Friend, I am struck with wonder because this polite girl has abandoned her natural gentleness!

sukaṇṭhī: (svagatam) alaṁ imiṇā bhattara-a-purado dhiṭṭhada-sahaseṇa. ta jahattham kahemi. (prakāśam) ajja saccabhāmā esā. ṇa kkhu de-ī.

svagatam - aside; alam - enough; imina - of this; bhattara-a - Kṛṣṇa; purado - in the presence; dhitthada-sahsena - with this impudence; ta - therefore; prakāśam - openly; ajja - O noble one; saccabhama - Satyabhāmā; esa - She is;na - not; kkhu - indeed; de-i - Queen Rukmiṇī.

Sukaṇṭhī: (Aside) Enough with this arrogance before Kṛṣṇa. I will tell Him the truth. (Openly) O noble one, the girl was Satyabhāmā. It was not Queen Rukmiṇī.

madhumaṅgalaḥ: bho sudo tu-e dummuhi-e solluṇṭho palavo ?

bho - Oh!; sudo - heard; tu-e - by you; dummuhi-e - of this foul-mouthed girl; solluntho - sarcastic; palavo - crazy talk.

Madhumaṅgala: Bho! Have You heard this foul-mouthed girl's crazy sarcastic talk?

kṛṣṇaḥ: sukaṇṭhī vaidarbhī-priyatvād garveṇa taralāsi. kiṁ te girāṁ dāridryam.

sukaṇṭhī - O Sukaṇṭhī; vaidarbhi - for Queen Rukmiṇī, the daughter of the king of Vidarbha; priyatavat - because of love; garvena - with pride; tarala - glowing; asi - you are; kim - why?; te - of you; giram - of the words; daridryam - poverty.

Kṛṣṇa: Sukaṇṭhī, because Queen Rukmiṇī loves you so dearly, you are now glowing with pride. What is the use of these wretched words?

madhumaṅgalaḥ: (sanskṛtena)
asi viṣa-kaṇṭhī kaṭhine
kim iti sukaṇṭhītī bhaṇyase ceti
athavā kāmam aśastā

bhadrety abhidhīyate viṣṭiḥ

śaṅkṛtena - in Sanskrit; asi - You are; visa - poison;kaṇṭhi - with a throat; kathine-O harsḥ girl; kim - why?;iti - thus; su-kaṇṭhi - Sukaṇṭhī (she who has a sweet throat); iti - thus; bhanyase - You are called; ceti - O servant girl; athava - or; kamam - deliberately; asasta - miscalled; bhadra - auspicious;iti - thus; abhidhiyate - is called; vistih - something abominable.

Madhumaṅgala: O low-class, hard-hearted girl, you have a poisonous mouth! Why are you called Sukaṇṭhī (sweet-voiced)? Perhaps you are deliberately misnamed, as when something horrible is sarcastically called "auspicious".

kṛṣṇaḥ: (parikramya sānunayam) devi praśida prasīda.

parikramya - walking; sa - with; anunayam - words of conciliation; devi - O goddess; prasida - be kind; prasida - be kind.

Kṛṣṇa: (Walks and tries to pacify Rādhā) O Devi, please be kind to Me! Please be kind.

rādhā: (sa-smitam) ṇaham de-i pekkha manusi mhi.

sa - with; smitam - a smile; na - not; aham - I am; dei - a goddess; pekkha - look!; manusi - a human girl; mhi - I am.

Rādhā: (Smiles) I am not a goddess. Look! I am a human girl.[40]

kṛṣṇaḥ: (sa-harṣam) sukaṇṭhike bāḍham asminn arthe duṣkaras te mayā niṣkrayaḥ.

sa - with; harsam - happiness; sukaṇṭhīke - O Sukaṇṭhī; badham - certainly; asmin - in this; arthe - matter; duskarah - difficult to be done; te - to you; maya - by Me; niskrayah - reward.

Kṛṣṇa: (Happily) O Sukaṇṭhika, I am not able to give you a sufficient reward for this favor!

[40] The word "devī" means both "queen" and "goddess".

madhumaṅgalaḥ: hi hi hañje turaṅga-muhi esa vaṅkima-vijjavi kiṁ kkhu de-esiṇo padhida.

hi - Hee!; hi - Hee!; hañje - low class girl; turaṅga - horse; muhi - faced; esa - this; vaṅkima - of duplicity; vijja - the art; vi - even; kim - whether?; kkhu - indeed; deesino - from Devarsi Narada; padhida-was learned.

Madhumaṅgala: Hee-hee! You low-class horse-faced girl, did you learn this crooked art of duplicity from Devarṣi Nārada?

kṛṣṇaḥ: priye sannidhāya citraṁ dṛśyatām.

priye - O beloved; sannidhaya - coming near; citram - the picture; drsyatam - should be seen.

Kṛṣṇa: Beloved, come here and look at this picture.

rādhā: ṇūnaṁ na-a-vunda-guruṇo kala-kosalaṁ edaṁ.

nūnam - certainly; na-a-vunda - of Nava-vṛndā; guruno - of the teacher (Visvakarma); kala - of the art; kosalam - the expertness; edam - this.

Rādhā: This is certainly the artistic skill of Nava-vṛndā's teacher, Viśvakarmā.

(praviśya)
nava-vṛndā: sakhi samīkṣyatāṁ vicitram idaṁ citraṁ yatrānukramikī māthurī sādhu-rītir līlā-maṇḍalī.

praviśya - entering; sakhi - O friend; samiksyatam - may beseen; vicitram - wonderful; idam - this; citram - picture; yatra - where; anukramiki - in proper sequence; mathuri - in the district of Mathura; sadhu-ritih - with great beauty; lila - of pastimes; mandali - the multitude.

Nava-vṛndā: (Enters) Sakhi, look at these wonderful pictures. Here, one after another, are Kṛṣṇa's beautiful pastimes in Vṛndāvana.

madhumaṅgalaḥ: eso ṇanda-mahusavo padhamo.

eso - this; nanda - of Nanda; mahusavo - the great festival; padhamo - first.

Madhumaṅgala: This is the great festival of Nanda-mahotsava (Kṛṣṇa's birthday celebration).

nava-vṛndā:
kṣepaṇe nava-nītanaṁ
citra-bālasya cekṣayā
uhuḥ sneha-bharaṁ sāndraṁ
bahir antaś ca ballavaḥ

ksepane - in the throwing; nava-nitanam - of freshḥ butter; citra - wonderful; balasya - of the child; ca - also; ikṣaya - by the sight; uhuh - bore; sneha - of love; bharam - an abundance; sandram - intense; bahih - externally; antah - within; ca - also; ballavah - the cowherd people.

Nava-vṛndā: By throwing fresh butter and gazing at the wonderful child Kṛṣṇa, the bodies and hearts of the cowherd people became anointed with sneha.[41]

(punaḥ pradeśinyā pradarśya.)
kaḥ pūtanā-gatiṁ gantuṁ
pūtanāpi kṣamo bhavet
kaṇṭhe babhūva hariṇā
yā hariṇmaṇi-hāriṇī

punah - again; pradesinya - with the forefinger; pradarśya - showing; kah - who?; putana - of Putana; gatim - thedestination; gantum - to attain; putana - pure; api - even; kṣamah - able; bhavet - may be; kaṇṭhe - on the neck; babhuva - became; harina - by Kṛṣṇa; ya - who; harinmani - of sapphires; harini - wearing a necklace.

(Pointing with her forefinger) What pure-hearted saint is able to attain the same fortune as the witch Pūtanā? Hari became a sapphire necklace around her neck!

[41] The word "sneha" is used here to mean both "oiliness" and "love". “The bodies of the cowherd people became anointed with fresh butter, and their hearts became anointed with love.”

kṛṣṇaḥ:
mat-pādāṅguli-dalena khaṇḍite
bhāṇḍa-bhāji śakaṭe kuṭī-juṣi
catvare pitaram ārti-kātaraṁ
mātaraṁ ca nitarāṁ smarāmy aham

mat - My; pada-anguli - of the toe; dalena - with the flower petal; khandite - broken; bhanda - pots; bhaji - with; sakate - when the cart; kuti-jusi - tilting; catvare - in the courtyard; pitaram - father; arti - with pain; kataram - tormented; mataram - mother; ca - and; nitaram - continually; smarami - remember; aham - I.

Kṛṣṇa: When I broke the pot-laden cart with My flower-petal toe, mother and father in the courtyard nearby became overwhelmed with anxiety. I always remember them in that way.

nava-vṛndā: tṛṇāvarta-maruṇ-nartanam idam.

tranavarta - Trnavarta; marut - of the whirwind; nartanam - the dance; idam - this.

Nava-vṛndā: This is the dance of the Tṛṇāvarta whirlwind.

kṛṣṇaḥ:
samaceṣṭata niṣṭhuraṁ vraje
sa tathā duṣṭa-samīraṇāsuraḥ
tamasī bata yena nirmite
pidadhāte suhṛdāṁ mano-dṛśau

samacestata - acted; nisthuram - cruelly; vraje - in Vraja;sah - he; tatha - in that way; dusta - wicked; samirana - whirlwind; asurah - the demon; tamasi - darkness; bata - indeed; yena - bywhom; nirmite - created; pidadhate - covered; suhrdam - of My dear friends; manah - the hearts; drsau - and eyes.

Kṛṣṇa: This wicked whirlwind demon cruelly covered the eyes and hearts of My dear friends in Vraja with a blinding darkness.

madhumaṅgalaḥ: esa sa-aṁ jevva go-ulesari manthiduṁ āraddha.

esa - she; sa-am - personally; jevva - indeed; goulesari - the queen of Gokula; manthidum - to churn; araddha - has begun.

Madhumaṅgala: Here Yaśodā-devī, the queen of Gokula, begins to personally churn butter.

rādhā: amma go-ulesari vandi-asi.

amma - O mother; go-ulesari - O queen of Gokula; vandi-asi - you are offered respects.

Rādhā: O mother Yaśodā, O queen of Gokula, I offer My respectful obeisances to you!

kṛṣṇaḥ: (sa-karuṇam)
kadarthanād apy uru-bālya-cāpalair
utsarpatā prema-bhareṇa viklavam
vilokyamānasya mamādya mātaraṁ
havir-bilāyaṁ hrdayaṁ vilīyate

sa - with; karunam - pathos; kadarthanat - because of trouble; api - even; uru - great; balya - childish; capalaih – with mischiefs; utsarpata - attaining; prema - of love; bharena - with an abundance; viklavam - anxiety; vilokamanasya - seeing; mama - by Me; adya - now; mataram - mother; havih - of butter; bilayam - a pool; viliyate - melts.

Kṛṣṇa: (With compassion) My childhood mischiefs made My loving mother very anxious. When I see her in this way My heart becomes like a pool of melted butter!

nava-vṛndā: guruṇā me padyaṁ vilikhitam. tathā hi
guṇais tribhir anargalaiḥ kila jagat-trayī-vartinaś
caturmukha-puraḥsarān api babandha yaḥ prāṇinaḥ
vrajendra-mahiṣī bruve kim iti te prabhāvāvalim
abandhi tanubhir guṇaiḥ sa balavān mukundas tvayā

guruna - by the guru; me - of me; padyam - a verse; vilikhitam - is written; tatha hi - moreover; gunaih - with ropes of the three modes of material nature; tribhih - with three; anargalaih - unrestrained; kila - indeed; jagat - worlds; trayi - in thethree; vartinah - residing; caturmukha - four-headed Brahma; purahsaran - beginning with; api - even;

babandha - bound; yah - who; praninah - the living entities; vraja - of Vraja; indra - of the king; mahisi - O queen; bruve - tells; kim - whether?; iti - thus; prabhava - of prowess; avalim - the abundance; abandhi - bound; tanubhih – with slender; gunaih - ropes; sah - He; balavan - powerful; mukundah - Kṛṣṇa; tvaya - by you.

Nava-vṛndā: My guru, Viśvakarmā, composed the following verse: "O Yaśodā-devī, O queen of Vraja, the same powerful Mukunda who binds Lord Brahmā and all other living entities in the three worlds with the three unbreakable ropes of the modes of nature, you have bound with a few slender ropes! How can I describe your great power?"

madhumaṅgalaḥ: edaṁ ajjuṇa-ju-ala-bhañjaṇaṁ.

edam - this; ajjuna - of arjuna trees; ju-ala - of the pair; bhañjanam - the breaking.

Madhumaṅgala: This is the breaking of the two arjuna trees.

nava-vṛndā: kathaṁ guhyakābhyām udūkhala-baddham avimucyaiva prathitam.

katham - why?; guhyakabhyam - by the two guhyaka demigods; udukhala - of the mortar; baddham - bondage; avimucya - without freeing; eva - certainly; prathitam - left.

Nava-vṛndā: Why did the two demigods leave without untying Kṛṣṇa from the mortar?

kṛṣṇaḥ: (sāsram)
vātsalya-maṇḍala-mayena mamoru-dāmnā
yaḥ ko 'pi bandha-garimā niramāyi mātrā
tan-muktaye parama-bandha-vimokṣaṇo 'pi
nāham kṣame sakhi parasya tu kā kathātra

sa - with; asram - tears; vatsalya-mandala-mayena - made of great parental love; mama - of Me; uru - great; damna - by therope; yah - who; kaḥ api - someone; bandha - of bondage; garima - intensity; niramayi - was fashioned; matra - by My mother; tat - of them; muktaye - for the liberation; parama - ultimate; bandhana - bondage; vimokṣanah -

liberating; api - although; na - not; aham - I; kṣame - able; sakhi - O friend; parasya - of someone else; tu - indeed; ka - what?; katha - may be said; atra - in this matter.

Kṛṣṇa: (With tears) Although I can release all living entities from the bonds of repeated birth and death, still I have no power to untie the strong rope of maternal love with which My mother has tightly bound Me! If I do not have such power, what can be said about others?

navavṛndā:
tvaṁ vatsāmṛta-dāyī
yuktaṁ vatsāmṛtatvam ācarasi
vidadhad amitrābakatāṁ
mitrābakatāṁ kathaṁ tanuṣe

tvam - You; vatsa - to the calves; amṛta - nectar; dayi - give; yuktam - appropriate; vatsa - the calf demon Vatsasura; amṛtatvam - liberation; acarasi - give; vidadhat - executing; amitra – among Your enemies; abakatam - the condition of being without the demon Baka; mitra - of Your friends; avakatam - the condition of being the protector; katham - why; tanuse - manifest.

Nava-vṛndā: Since You are the giver of amṛta to calves, it is proper that You gave liberation to a Vatsāsura. You are the protector of Your friends and the destroyer of demons like Bakāsura.

kṛṣṇaḥ:
sakhibhir alaghunāti-vāhitebhyas
taṭa-bhuvi tarṇaka-cāraṇotsavena
gurum iha kurute mamādya tebhyaḥ
śaśimukhī cittam aho spṛhām ahobhyaḥ

rādhām - at Rādhā; aveksya - glancing; sakhibhih - with friends; alaghuna - great; ati-vahitebhyah - carrying a great burden; tata-bhuvi - on the shore; tarnaka - the calves; carana - of herding; utsavena - with a festival; gurum - intense; iha – in this; kurute - does; mama - My; adya - now; tebhyah - for them; sasi-mukhi - O moon-faced girl; cittam - heart; aho - ah!; sprham - desire; ahobhyah - for the days.

Kṛṣṇa: (Glancing at Rādhā) I used to spend My days in a great festival of herding the calves with My cowherd boy friends on the Yamunā's shore. O moon-faced girl, My heart yearns to enjoy those days again!

nava-vṛndā:
tāsām pādāvalim aviratam ballavīnām gavām ca
nyañcat-kāyā vayam iha namaskurmahe śarma-hetoḥ
yāsām antaḥ-praṇaya-madhura-kṣīra-pānāya lubdho
dugdhāmbhodheḥ patir api mudā putra-bhāvam babhāra

tasam - of them; pada-avalim - to the feet; aviratm – without cessation; ballavinam - of the gopis; gavam - of the surabhi cows; ca - also; nyañcat - bowing down; kayah - our bodies; vayam - we; iha - here; namaskurmahe - offer our respectful obeisances; sarma - auspiciousness; hetoh - the cause; yasam - of whom; antah – in the heart; pranaya - of the love; madhura - the sweet; kṣira - milk; panaya - for drinking; lubdhah - greedy; dugdha - of milk; ambhodheh - of the ocean; patih - the master; api - even though; muda - happily; putra - of a son; bhavam - the position; babhara - accepted.

Nava-vṛndā: Again and again we bow down before the feet of the surabhi cows and gopīs. Kṛṣṇa became greedy to drink the sweet milk of the love in gopīs' hearts, and even though He is the master of an ocean of milk, He happily accepted the position of the cows' son.

kṛṣṇaḥ:
aghasya pavanāśinaḥ paśupa-ḍimbha-keli-sthalī
puro giri-darī-nibhā tanur iyam darīdṛśyate
mukhādi-kuhareṇa yā viracita-praveśaiḥ sadā
mṛtāpi pavanair abhūd vana-ruhākṣi kukṣim bhariḥ

aghasya - of Aghasura; pavanasinah - of the serpent; pasupa - of the cowherd; dimbha - boys; keli - of pastimes; sthali - the place; purah - ahead; giri - of a mountain; dari - a cave; nibha - like; tanuh - the body; iyam - this; danidrsyate – was continually seen; mukha - the mouth; adi - beginning with; kuharena – with the opening; ya - which; viracita - done; pravesaih – by entrance; sada - continually; mṛta - dead; api - although; pavanaih - with breezes; abhut - became; vanaruha-akṣi - O lotus-eyed girl; kukṣimbharih - filling the belly.

Kṛṣṇa: Here You may gaze on the dead body of the serpent Agha, which is like a great mountain cave that is a playground for the cowherd boys. Even though the serpent is dead, the wind, like the life air, still enters its mouth.

nava-vṛndā: paśya paśya
sakhi veda-catuṣṭayasya sāraiś
caturo 'yaṁ cāturānanī-nisṛṣṭaiḥ
janakaṁ jana-cakṣuṣām abhīṣṭaṁ
parameṣṭhī pramadād abhiṣṭavīti

paśya - look!; paśya - look!; sakhi - O friend; veda - Vedas; catustayasya - of the four; saraih - with the essential verses; caturah - expert; ayam - he; catuh - from four; anani - mouths; nisrstaih - emanating; janakam - father; jana - of the living entities; caksusam - of the eyes; abhistam - the desire; paramaesthi - the demigod Brahma; pramadat - joyfully; abhistaviti - offered prayers.

Nava-vṛndā: Look! Look! With the best verses of the four Vedas coming from his four mouths, Lord Brahmā offers prayers to his father, Kṛṣṇa, whom all living entities yearn to see with their own eyes!

madhumaṅgalaḥ: edaṁ su-andhi talavanaṁ pekkhi-a ji-idomhi.

edam - this; su-andhi - fragrant ; talavanam - Talavana forest; pekkhi-a - seeing; ji-idomhi - restored to life.

Madhumaṅgala: By looking at this fragrant Tālavana forest I feel like a man brought back to life!

nava-vṛndā: (rāmam avekṣya)
tvam adbhuto 'si dhenūnāṁ
pātāpi hata-dhenukaḥ
talaṅko 'pi kilottuṅga-
tala-bhaṅgāya raṅgavān

ramam - at Balarama; aveksya - looking; tvam - You; adbhutah - wonderful; asi - are; dhenūnam - of the cows; pata – the protector; api - although; hata - killed; dhenukah - the demon Dhenukasura; tala - with a

palm tree; aṅkah - marked; api - although; kila - indeed; uttunga - tall; tala - of palm trees; bhangaya - for breaking; raṅgavan - performing.

Nava-vṛndā: (Looking at Balarāma) You are so wonderful! Although You are the protector of dhenu (cows), still You killed Dhenukāsura, and although Your are marked with the sign of a palm tree, still You broke the huge palm trees of Tālavana forest!

kṛṣṇaḥ: nyagrodha-rodhasi seyam āryasya vikramāḍambara-samvbhāvinī pralamba-paśor ālambha-vedī.

nyagrodha-rodhasi - under the banyan tree; sa iyam - this; aryasya - of the noble Balarama; vikrama - of the prowess; adambara - of the abundance; sambhavini - manifesting; pralamba - of Pralambasura; pasoh - of the sacrificial animal; alambha - of sacrifice; vedi - the place.

Kṛṣṇa: Under this banyan tree, My elder brother Balarāma, displaying His great power, killed Pralambāsura as a sacrificial animal.

nava-vṛndā: (svagatam) śaṅke rādhikā-khedam avadhāryadevenāvadhīritā kāliya-dāmana-līlā.

svagatam - aside; śaṅke - I think; radhika - of Rādhikā; khedam - the pain; avadharya - understanding; devena - by the demigod Visvakarma; avadhirita - not portrayed; kaliya - of Kaliya; damana - of the subduing; lila - the pastimes.

Nava-vṛndā: (Aside) I think, understanding how Rādhikā would suffer to see it, Viśvakarmā did not portray the pastime of subduing Kāliya.

kṛṣṇaḥ:
muñjāṭavī sphurati mañjula-kaṇṭhi seyaṁ
yatra kṣaṇād anusarantam iṣīka-tūlaiḥ
dāvaṁ vilokya kṛpayāmbuja-mālā-bhāriṇy
ābhīra-vīthīr abhito 'bhavad āvṛtir me

muñja - of tall muñja grasses; atavi - the forest; sphurati - manifested; mañjula - beautiful; kaṇṭhi - O girl whose voice; sa iyam - this; yatra - where; kṣanat - in a moment; anusarantam - following; isika-tulaih - by

the tips of the grasses; davam - the forest fire; vilokya - seeing; krpaya - pathetically; ambuja – of lotus flowers; mala - a garland; bharinya - holding; abhira – of gopas; vithih - the multitude; abhitah - everywhere; abhavat - became; avrtih - covering; me - of Me.

Kṛṣṇa: O girl with the beautiful voice, this is the forest of tall muñja grass, where once a huge forest fire broke out. Seeing this, the cowherd boys pitifully gathered around Me, appearing like a garland of lotus flowers.

nava-vṛndā: purastād idaṁ vaso-haraṇa-tīrtham.

purastat - ahead; idam - this; vasah - of the garments; harana - stealing; tirtham - the holy place.

Nava-vṛndā: This is the holy place where Kṛṣṇa stole the gopīs' garments.

kṛṣṇaḥ: priye viśākhāyāḥ pṛṣṭhato mūrdhni kṛtañjalir avasthitā keyam. na paricīyate.

priye - O beloved; visakhayah - Visakha; prsthatah - behind; mrdhni - on Her head; kṛta - placed; añjalih - folded palms; avasthita - situated; ka - who?; iyam - is She; na - not; pariciyate - is recognized.

Kṛṣṇa: Beloved, who is this girl standing behind Viśākhā and placing folded hands over Her head? I do not recognize Her.

rādhā: (sa-lajjam ātma-gatam) maṁ lihidaṁ jāṇanto cce-a parihasedi. (prakāśam) esā pa-umā.

sa - with; lajjam - embarrassment; ātma-gatam - to Herself; mam - Me; lihidam - pictured; jananto - knowing; ccea - certainly; parihasedi - teases; prakāśam - openly; esa - she; pa-uma – is Padma.

Rādhā: (Embarrassed, She says to Herself) He knows who it is and teases Me. (Openly) This is Padmā.

kṛṣṇaḥ: padmākṣi, padmāyāḥ savyataḥ.

padma-akṣi - O lotus-eyed girl; padmayah - Padma; savyatah - to the left.

Kṛṣṇa: O lotus-eyed girl, Padmā is on the left.

rādhā: (sāsūyam) alaṁ attaṇo guṇaṁ vitthari-a.

sa - with; asuyam - displeased; alam - what is the need; attano - of the self; gunam - virtues; vitthari-a - showing off.

Rādhā: (Displeased) Stop showing off Your qualities!

kṛṣṇaḥ:
śirasi kuruta pāṇi-dvandvam ādatta mugdhaḥ
sicayam iti mad-uktyā bhugna-dṛṣṭi-sthitāyāḥ
sphurad-adharam udañcan-manda-hāsyaṁ tavāsyaṁ
sa-ruditam anubandha-bhrū-vibhedaṁ smarāmi

sirasi - on the head; kuruta - please do; pani - of hands; dvandam - the pair; adatta - please take; mugdhah - O beautiful girls; sicayam - garments; iti - thus; mat - of Me; uktya - by the words; bhugna - crooked; dṛṣṭi - glances; sthitayah - situated; sphurat - trembling; adharam - lips; udañcat - rising; manda - gentle; hasyam - smile; tava - of You; asyam – the face; sa - with; ruditam - crying; anubandha - combined together; bhru - of the eyebrows; vibhedam - knitting; smarami - I remember.

Kṛṣṇa: I remember Your crooked glances with frowning brows, trembling lips, and a slight smile appearing on Your crying face when I said, "O beautiful girls, please place both hands over your heads and take back your garments!"

rādhā: ka-o ettha mattha-appida-handi-a-o ciṭṭhanti.

ka-o - who?; ettha - here; mattha-a - on their heads; appadi-a - placed; handi-a-o - earthen pots; citthanti - standing.

Rādhā: Who are these women carrying clay pots on their heads?

nava-vṛndā: yajña-patnyo bhaviṣyanti.

yajna-patnyah - the wives of the brahmanas who performed sacrifices; bhavisyanti - must be.

Nava-vṛndā: They must be the wives of the brāhmaṇas who performed sacrifices.

kṛṣṇaḥ:
manda-smitaṁ prakṛti-siddham api vyudastaṁ
saṅgopitaś ca sahajo 'pi dṛśos taraṅgaḥ
dhūmāyite dvija-vadhū-gaṇa-rāga-vahna-
vahnāya kāpi gatir aṅkuritām ayāsīt

manda - gentle; smitam - smile; prakṛti - by nature; siddham - perfect; api - although; vyudastam - cast off; sangopitah - concealed; ca - also; sahajah - natural; api - even; drsoh - of the eyes; taraṅgah - waves; dhumayite - filled with smoke; dvija - of the brahmanas; vadhu - of the wives; gana - of the multitude; raga - of love; vahna-vahnaya - for the fire; ka api - something; gatih - destination; aṅkuritam - the stage of sprouting into manifestation; ayasit - attained.

Kṛṣṇa: I concealed My naturally charming gentle smile and the waves of My glances. Still, the wives of the brāhmaṇas burned in a smoke-filled fire of love for Me.

madhumaṅgalaḥ: (sa-tṛṣṇam śaṅkṛtena)
idaṁ smarati kiṁ bhavān priya-vayasya lapsyāmahe
mahīsura-vadhū-kulād vividham annam āsvādanam
vayaṁ kim api kuṇḍalī-kṛta-śikhaṇḍa-kaṇḍopamaṁ
krameṇa kila kuṇḍalī-paṭalam atra bhokṣyāmahe

sa - with; tṛṣṇam - thirst; sanskṛtena - in Sanskrit; idam - this; smarati - remember; kim - does?; bhavan – You; priya - dear; vayasya - O friend; lapsyamahe - we will attain; mahisura - of the brahmanas; vadhu - of the wives; kulat - from the community; vividham - various; annam - food stuffs; asvadanam - delicious; vayam - we; kim api - something; kundalikṛta - spiral; sikhanda - peacock; kanda - feathers; upamam - like; kramena - one after another; kila - indeed; kundali-patalam - jalebis; atra - here; bhoksyamahe - we shall eat.

Madhumaṅgala: (Eagerly) Dear friend, do You remember how we enjoyed various kinds of delicious food, such as jalebis curling

like a peacock feathers, offered to us by the wives of the brāhmaṇas?

nava-vṛndā: paśya govardhanoddhāraṇam idam.

paśya - look!; govardhana - of Govardhana Hill; udharanam - the lifting; idam - this.

Nava-vṛndā: Look! This is the lifting of Govardhana Hill.

rādhā: (sanskṛtena)
śikhari-bhara-vitarkataḥ prataptaṁ
sa-maham ahar-niśam ikṣayā priyasya
hṛdayam iha samasta-ballavīnāṁ
yugapad-apūrva-vidhaṁ dvidhā babhūva

sanskṛtena - in Sanskrit; sikhari - of Govardhan Hill; bhara - a great burden; vitarkatah - thinking; prataptatam - burning with suffering; sa - with; maham - a festival of happiness; ahah - day; nisam - and night; ikṣaya - by the sight; priyasya - of their beloved; hrdayam - the heart; iha - here; samasta - of all; ballavinam - the gopis; yugapat - simultaneously; apurva - unprecedented; vidham - like; dvidha - in two ways; babhuva - became.

Rādhā: The hearts of all the gopīs burned with pain because Kṛṣṇa was carrying the heavy burden of Govardhana Hill, and at the same time they became filled with a great festival of happiness by seeing their beloved day and night.

nava-vṛndā: giri-mekhalāyāṁ likhitam idaṁ padyam
darodañcad-gopī-stana-parisara-prekṣaṇa-bharāt
karotkampad-īṣat calati kila govardhana-girau
bhayāt tair ārabbha-stutir akhila-gopaiḥ smita-mukhaṁ
puro dṛṣṭvā rāmaṁ jayati namitāsyo madhuripuḥ

giri - of the mountain; mekhalayam - on the wall; likhitam - written; idam - this; padyam - verse; dara - slightly; udañcat - raised; gopi - of the gopis; stana - of the breasts; parisara - in the vicinity; prekṣana - of glances; bharat - from the burden; kara - of the hand; utkampa - trembling; isat - from the slight; calati - moves; kila - indeed; govardhana - when Govardhana; girau - mountain; bhaya - with fear; artaih -

tormented; arabdha - begun; stutih - prayers; akhila - all; gopaih - by the gopas; smita - smiling; mukham - face; purah - before; dṛṣṭvā – having seen; ramam - Balarama; jayati - all glories; namita - bowed down; asyah - whose face; madhu-ripuh - Kṛṣṇa, whose sweetness shames the sweetness of honey.

Nava-vṛndā: A verse is written on the mountain wall: "All of the gopīs were observing Kṛṣṇa's wonderful feat, and He was also smiling looking at the gopīs. When Kṛṣṇa's glance fell on their breasts, His hand began to shake, and upon seeing that, all of the cowherd men became frightened and began to pray to Kṛṣṇa for safety. At that moment Balarāma smiled, and seeing his smile, Kṛṣṇa, whose sweetness shames honey, immediately became shy."

kṛṣṇaḥ: (śailendra-kandaram avekṣya sa-smitam)
saroruhākṣi smarasīdam adbhutaṁ
tvam chadmanā dyūta-vidhau vinirjitā
itaḥ sakhī-sakṣitayā phaṇī-kṛtaṁ
svayāṅgrahāśleṣa-yugaṁ vidhāsyasi

saila - of the mountain; indra - of the king; kandaram - at the cave; aveksya - looking; sa - with; smitam - a smile; saroruha-akṣi - O lotus-eyed girl; smarasi - You remember; idam - this; adbhutam - wonderful thing; tvam - You; chadmana - by trickery; dyutavidhau - in the gambling match; vinirjita - defeated; itah - thus; sakhi - of friends; sakṣitaya - by the witness; phani-kṛtam - wagered;svayam - personally; graha - accepted; aslesa - embrace; yugam - pair; vidhasyasi - You will give.

Kṛṣṇa: (Glancing at the cave of the king of mountains, He smiles and says) O lotus-eyed girl, do You remember the wonderful pastime when by cheating I defeated You in the gambling match and You gave Me the prize of two embraces You had wagered before the witnessess of all Your sakhis?

rādhā: (sāpatrapaṁ puro dṛṣṭvā) kadhaṁ ettha giri-sihare nisaṇṇaṇaṁ doṇhaṁ amhaṇaṁ kaṇṭhe haro natthi.

sa - with; apatrapam - embarrassment; purah - ahead; dṛṣṭvā - looking; kadham - why is it? ettha - in this picture; giri - of the mountain; sihare -

on the summit; nisannanam - sitting; donham - both; amhanam - of us; kaṇṭhe - on the neck; haro - necklace; na - not; atthi - is.

Rādhā: (She looks ahead and becomes embarrassed) In this picture of Us sitting on the top of Govardhana Hill, why aren't We wearing necklaces?

kṛṣṇaḥ:
katham idaṁ vismṛtaṁ bhavatyā
sakhi tava kuṇḍa-taṭī-nikuñja-dhāmni
rati-parimala-labdha-nidrayor nau
yad avahitā lalitā jahāra hārau

katham - how is it?; idam - this; vismṛtam - is forgotten; bhavatya - by You; sakhi - O friend; tava - of You; kunda - of the lake (Rādhā-kuṇḍa); tati - on the shore; nikuñja - of the grove; dhamni – in the abode; rati - of amorous pastimes; parimala - of the fragrance; labdha - attained; nidrayoh - sleep; nau - of us; yat - because; avahita - attentive; lalita - Lalita; jahara - stole; harau – the two necklaces.

Kṛṣṇa: O beloved, have You forgotten? After enjoying many amorous pastimes We fell asleep in a bower by the shore of Your lake, and as We slept Lalitā stealthily stole our necklaces.

nava-vṛndā:
yair vīkṣyase vipakṣan
api tan bhava-bandhato vimokṣayasi
varuṇa-bandhān nandaṁ
mokṣayatas te kim āścaryam

yaih - by whom; viskyase - seen; vipakṣan - enemies; api - even; tan - them; bhava - of repeated birth and death; bandhatah - from the bondage; vimokṣayasi - You deliver; varuna - of Varuna; bandhat - from the bondage; nanadam - Nanda Maharaja; mokṣayatah - who delivers; te - for You; kim - what?; ascaryam – is wonderful.

Nava-vṛndā: You rescue even Your enemies from the bonds of repeated birth and death, if they have the opportunity to see You directly. Why, then, should it be considered surprising that You rescued Nanda Mahārāja from the bonds of Varuṇa?

(ity agrato darśayanti)
bhūmau bhāratam uttamaṁ madhu-purī tatrāpi tatrāpy alaṁ
vṛndāraṇyam ihāpi hanta pulinaṁ tatrāpi rāsa-sthalī
gopī-kāntapada-dvayī-paricaya-prācurya-paryācitā
yasyāṁ santi mahā-muner api mano-rājyārcitā reṇavaḥ

iti - thus; agratah - ahead; darśayanti - pointing; bhumau - on the earth planet; bharatam - Bharata-varsa; uttamam - the best place; madhu-puri - Mathura; tatra api - still; tatraapi - still; alam - better; vrnda-aranyam - the forest of Vṛndāvana; iha - here; api - even; hanta - indeed; pulinam - the shore; tatraapi - still; rasa - of the rasa-dance; sthali - the place; gopi - of the gopis; kanta - of the lover; pada - of footprints; dvayi - of the pair;paricaya - multitude; pracurya - with the multitude; paryacita - endowed; yasyam - in which; santi - there are; maha-muneh – the great sages; api - even; manah - of the heart; rajya – by the kingdom; arcitah - worshipped; renavah - particles of dust.

(She points ahead) On this earth planet the best place is Bhārata-varṣa. In Bhārata-varṣa the best place is the city of Mathurā. Better than Mathurā is the forest of Vṛndāvana. In Vṛndāvana forest the best place is along the shore of the Yamunā. On the shore of the Yamunā the best place is the arena of the rāsa dance. The rāsa-dance arena is filled with dust that touched the feet of Kṛṣṇa, the lover of the gopīs. Even the great sages worship these particles of dust in their hearts.

rādhā: (sa-camatkāram) hanta hanta kadhaṁ sa veṇu-sadda-mathurī suni-adi.

sa - with; camatkaram - wonder; hanta - Oh!; hanta - Oh!; kadham - whence?; sa - this; venu - of the flute; sadda - of the sound; mahuri - the sweetness; suni-adi - is heard.

Rādhā: (Struck with wonder) Ah! Where does this sweet flute sound come from?

(ity ānanda-bharāveśena katicit padāni gatvā sonmādam.)
vaṁśīṁ mātar vana-bhuvi jagan mohayantīm niśamya
prodyad-ghūrṇā-bhara-tarala-dhīr gantum asmi pravṛtā
dvāri sthūlaṁ nihitam acirād argalaṁ cet tvayāgre
kenedaṁ vā mad-asu-padavī-sīmni śakyam nidhātum

(ity udghūrṇate.)

iti - thus; ānanda - of bliss; bhara - by a great abundance; avesena - overwhelmed; katicit - some; padani - steps; gatvā - going; sa - with; unmadam - madness; vamsim - the flute; matah – O mother; vana - of the forest; bhuvi - in the place; jagat - the entire world; mohayantim - enchanting; nisamya - hearing; prodyat - rising;. ghurna - of agitation; bhara - with an abundance;tarala - trembling; dhih - whose heart; gantum - to go; asmi - I am; pravrta - engaged; dvari - in the doorway; sthulam - a great;nihitam - placed; acirat - gradually; argalam - a bolt; cet - if; tvaya - by you; agre - in your presence; kena - by what?; idam - this; va - or; mat - My; asu - of the life-breath; padavi - of the path; simni - on the boundary; sakyam - able; nidhatum - to place; iti - thus; udghurnate - becomes overwhelmed.

(Overwhelmed with bliss, She takes a few steps and then becomes mad.) O mother, I hear the flute in the forest! It enchants the entire world, and My heart is trembling! I will leave now. Even if you lock the door, how will you prevent My life-breath from leaving this body? (She becomes overwhelmed.)

kṛṣṇaḥ: (sautsukyam)
nimajjati nimajjati praṇaya-keli-sindhau mano
vighūrṇati vighūrṇati pramada-cakra-kīrṇaṁ śiraḥ
aho kim idam āvayoḥ sapadi rāsa-nāmākṣara-
dvayī-januṣi nisvane śravaṇa-vīthim ārohati

sa - with; autsukyam - agitation; nimajjati - plunges; nimajjati - plunges; pranaya - of love; keli - of pastimes; sindhau - in the ocean; manah - the heart; vighurnati - staggers about; vighurnati - staggers about; pramada - of bliss; cakra-kirnam - in the whirlpool; sirah - the head; aho - ah!; kim - what?; idam - this; avayoh - of us both; sapadi - simultaneously; rasa - "rasa"; nama-akṣara - the syllables; dvayi - two; janusi - creating; nisvane - in the sound; sravana - of the ears; vithim - the pathway; arohati - enters.

Kṛṣṇa: (Agitated) Ah! By entering the pathway of Our ears, the two syllables "rā-sa" plunge Our hearts in the ocean of amorous pastimes and make Our heads spin in the whirlpool of bliss!

nava-vṛndā: sakhi citra-gato 'pi rāsotsavas tava satyo babhūva.

sakhi - O friend; citra - in a picture; gatah - gone; api - even; rasa - of the rasa dance; utsavah - the festival; tava – of You; satyah - real; babhuva - has become.

Nava-vṛndā: Sakhi, although this is only a picture, for You it is the real rāsa dance.

rādhā: haddhī haddhī. kadhaṁ kkhu cittam jevva edaṁ.

ha - ah!; ddhi –shame!; ha - ah!; ddhi –shame!; kadham - what?; kkhu - indeed; cittam - picture; jevva - certainly; edam - this.

Rādhā: Ah, what a shame! What is painted in this picture?

kṛṣṇaḥ:
nava-madana-vinodaiḥ keli-kuñjeṣu rādhe
nimiṣavad uparāmaṁ kāmam āseduṣīṇām
upacita-paritoṣa-proṣitāpatrapāṇāṁ
smarasi kim iva tāsāṁ śāradīnāṁ kṣapāṇām

nava - new; madana - amorous; vinodaih - with pastimes; keli - pastime; kuñjesu - in the groves; radhe - O Rādhā; nimisa - amoment; vat - like; uparamam - ending; kamam - to Your heart's content; asedusinam - attained; upacita - increased; paritosa - by happiness; prosita - sent away; apatrapanam - whose shyness; smarasi - You remember; kim - whether?; iva - as if; tasam – of them; saradinam - the autumn; kṣapanam - nights.

Kṛṣṇa: O Rādhā, don't You remember those autumn nights that passed like a moment in the forest bowers? Our ever-fresh amorous pastimes overwhelmed You with a pleasure that chased away all Your shyness!

(ity utkampam abhinīya.)
yamunopavane bhavad-vidhābhir
vividhaiḥ kelibhir asmṛtā-parāṇi
punar apy atulotsavāni rādhe
bhavitāraḥ kim u tāni vāsarāṇi

iti - thus; utkampam - trembling; abhiniya - representing dramatically; yamuna - of the Yamuna; upavane - in the garden; bhavat - You;

vidhabhih - with girls like; vividhaih - with various; kelibhih - amorous pastimes; asmṛta – unforgettable; parani - great; punah - again; api - also; atula - incomparable; utsavani - festivals; radhe - O Rādhā; bhavitarah - will be; kim - whether?; u - indeed; tani - those; vasarani - days.

(Kṛṣṇa trembles) We spent so many days enjoying various wonderful, unforgettable pastimes with Your sakhīs in the gardens on the banks of the Yamunā! O Rādhā, will those happy days, which are like an incomparable festival, ever come again?

nava-vṛndā:
vidyotate tasya sudarśanasya
prasāda-tīrthaṁ vanam ambikāyāḥ
nītas tanuṁ kuṇḍalinīṁ harir yāṁ
vimokṣayan kuṇḍali-kāyato 'pi

vidyotate - is beautifully pictured; tasya - of him; sudarśanasya - of Sudarśana; prasada - of mercy; tirtham - the holy place; vanam - the forest; ambikayah - of Ambika (Durga); nitah - brought; tanum - to the body; kundalinam - of a demigod; harih - Kṛṣṇa; yam - whom; vimokṣayan - liberating; kundali - of a serpent; kayatah - from the body; api - even.

Nava-vṛndā: This is a beautiful picture of the holy place – Ambikāvana forest, where Sudarśana attained the mercy of Hari, who released him from the body of a serpent and gave him the body of a demigod decorated with splendid earrings.

madhumaṅgalaḥ: eso śaṅkha-uḍo.

eso - this; śaṅkha-udo - is Saṅkhacuda.

Madhumaṅgala: This is Śaṅkhacūḍa.

rādhā: (sa-bhayam) parittahi parittahi. (iti kṛṣṇam āliṅgati.)

sa - with; bhayam - fear; parittahi - save Me!; parittahi - save Me!; iti - thus; kṛṣṇam - Kṛṣṇa; alingati - embraces.

Rādhā: (Frightened) Save Me! Save Me! (She embraces Kṛṣṇa.)

kṛṣṇaḥ: (parirambha-sukham abhinīya) sādhu re bhrātaḥ śaṅkhacūḍa-samrambhād unmathito 'pi me tvam alabdha-pūrvaṁ pramodam eva kṛtavān.

parirambha - of the embrace; sukham - the happiness; abhiniya - representing dramatically; sadhu - well done!; re - O; bhratah - brother; śaṅkhacuda - Saṅkhacuda; samrambhat - violently; unmathitah - killed; api - even; me - by Me; tvam - you; alabdha-purvam – not achived previously; pramodam - happiness; eva - certainly; kṛtavan - did.

Kṛṣṇa: (Very happy from the embrace) Well done, brother Śaṅkhacūḍa! Even though I violently killed you, you still gave Me this happiness that I could not find before!

nava-vṛndā: paśya paśya
śambhur vṛṣaṁ nayati mandara-kandarāntar
bhītaḥ sa-līlam api yatra śiro dhunāne
āḥ kautukaṁ kalaya keli-lavād ariṣṭaṁ
taṁ daitya-puṅgavam asau harir unmamātha

paśya - look!; paśya - look!; sambhuh - Siva; vrsam – the bull; nayati - leads; mandara - of Mandara Mountain; kandara - the cave; antah - within; bhitah - afraid; sa - with; lilam - playfulness; api - even; yatra - where; sirah - the head; dhunane - shaking; ah - ah!; kautukam - at the wonder; kalaya - look!; keli - of playfulness; lavat - with a fragment; arsitam - Aristasura; tam - him; daitya - the demon; pungavam - bull; asau - He; harih - Kṛṣṇa; unmamatha - killed.

Nava-vṛndā: Look! Look! When Ariṣṭāsura playfully shook his head, Lord Śiva became frightened and hid his own bull Nandi in a cave of Mount Mandara. Ah, look at this wonderful event! Kṛṣṇa playfully killed that bull-demon Ariṣṭa!

(punaḥ pradarśya)
skandheṣv indīvarākṣīṇāṁ
yaḥ kilendīvarāyate
citraṁ bhujaḥ sa te keśi-
bhidāyaṁ bhidurāyate

punah - again; pradarśya - pointing; skandhesu - on the shoulders; indivara-akṣinam - of the lotus-eyed gopis; yah - which; kila - indeed;

indivarayate - became like a lotus flower; citram - wonderful; bhujah - the arm; sah - that; te - of You; kesi - of Kesi; bhidayam - of breaking apart; bhiduryate - became a thunderbolt.

(Again pointing) How wonderful! Although on the shoulders of the lotus-eyed gopīs Your arm became like a blue lotus flower, this arm became like a thunderbolt to break apart the demon Keśī!

kṛṣṇaḥ: etad vyomāsuraṁ vṛṇvatyā mukti-patiṁvarāyā raṅga-sthalam.

etat - this; vyomasuram - Vyomasura; vrnvatya - choosing; mukti - the goddess of liberation; patimvarayah - accepting as her husband; raṅga-sthalam - the arena.

Kṛṣṇa: This is the place where the goddess of liberation accepted Vyomāsura as her husband.

madhumaṅgalaḥ: eso akkurao. (ity ardhokte.)

eso - this; akkuro - is Akrura; iti - thus; ardha - half; ukte - in the statement.

Madhumaṅgala: This is Akrūra... (He is interrupted in the middle of his words.)

rādhā: hā hā kiṁ karissaṁ. (iti mūrchati.)

ha - ah!; ha - ah!; kim - what?; karissam - shall I do; iti - thus; murchati - She faints.

Rādhā: Ah! Ah! What will I do? (She faints.)

kṛṣṇaḥ: (sa-sambhramam āśliṣya) komale mā katarī-bhūḥ. idaṁ khalu citram.

sa - with; sambhramam - agitation, fear or haste; aslisya - embracing; komale - O delicate one; ma - do not; katari - unhappy; bhuh - become; idam - this; khalu - indeed; citram - is a picture.

Kṛṣṇa: (Agitated, He embraces Her) O gentle girl! Don't worry, it's just a picture!

rādhā: (sāvahittham) avvo daruṇada pasaṅgassa. jo hi citta-gadovi santavedi.

sa - with; avahittham – calming down; avvo - ah!; darunada - the cruelty and suffering; pasaṅgassa - of the occasion; jo - which; hi - indeed; citta - in a picture; gado - gone; vi - even; santavedi - torments.

Rādhā: (Calming down) Ah! Though it's only a picture, it brings Me such pain!

nava-vṛndā: eṣā mathurā-prasthānopakramaḥ.

esah - this; mathura - to Mathura; prasthana-upakramah - the journey.

Nava-vṛndā: This is the journey to Mathurā.

kṛṣṇaḥ:
viramatu nava-vṛnde gāndineyasya yātrā-
vivṛtir anusaremām agrimālekhya-lakṣmim
smṛti-patham adhirūḍhair bhūribhis taiḥ priyāyāḥ
karuṇa-vilapitair me visphuṭaty antarātmā

viramatu - may stop; nava-vrnde - O Nava-vṛndā; gandineyasya – of Akrura; yatra - of the journey; vivirtih - the manifestation; anusara - just follow; imam - this; agrima - excellent; alekhya - of the picture; laksmin - the beauty; smṛti - of the memory; patham - the pathway; adhirudhaih - entering; bhuribhih - by many; taih - by them; priyayah - of My beloved; karuna - pathetic; vilpaitaih - by the lamentations; me - of Me; visphutati - breaks into pieces; anrātma - the heart.

Kṛṣṇa: Nava-vṛndā, let us stop looking at this picture. When the painful crying of My beloved walks on the pathway of My memory, My heart breaks!

nava-vṛndā:
hata-rājakīya-rājakaṁ
vāyaka-vāra-dāyakam devam
dhṛta-damanaka-dāmānaṁ

sudāma-dayitaṁ namasyāmi

hata - killed; rajakiya - of the king; rajakam - the washerman; vayaka - to the weaver; vara - a benediction; dayakam - granting; devam - to the playful or shining one; dhṛta - held; damanaka – damanaka flowers; damanam - a garland; sudama - of Sudama; dayitam - the object of love; namasyami - I offer my respectful obeisances.

Nava-vṛndā: To the playful Kṛṣṇa, who killed Kaṁsa's washerman, who blessed the weaver, and who accepted a garland of damanaka flowers from His dear devotee, the florist Sudāmā, I offer my respectful obeisances!

kṛṣṇaḥ: (smitvā) priye paśya paśya tāmbūlikānām anurāgam. yair ubhayathā rañjito 'smi.

smitvā - smiling; priye - beloved; paśya - look!; paśya - look!; tambulikanam – a seller of betel; anuragam - love; yaih - by whom; ubhayatha - in both ways; rañjitah - reddened (or pleased); asmi - I am.

Kṛṣṇa: (Smiles) Beloved, look! Look at the great love of the betel seller for Me, which both gave Me pleasure and colored Me red![42]

rādhā: kīsa edaṁ ullaṅghidam.

kisa - why?; edam - this; ullanghidam - was jumped over.

Rādhā: Why did You skip this picture?

kṛṣṇaḥ: (svagatam) katham apahnotuṁ na śakto 'smi. yad iyaṁ sairindhrīm eva vilokate.

svagatam - aside; katham - why?; apahnotum - to hide; na - not; saktah - able; asmi - I am; yat - which; iyam - She; sairindhrim - a female artisan Kubja; eva - certainly; vilokate - sees.

Kṛṣṇa: (Aside) Why didn't they hide this picture? Now She saw the servant-girl Kubjā.

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[42] The word "rañjitaḥ" means both "reddened" and "pleased".

rādhā: ṇa-a-vunde kā esā rā-a-māgge go-ula-ṇāhassa pīdamsu-añcalam a-addhadi.

na-a-vunde - O Nava-vṛndā; ka - who?; esa - is this girl;ra-a - on the royal; magge - road; go-ula - of Gokula; nahassa - of the Lord; pida - yellow; amsu-a - of the garment; añcalam - the edge; a-addhadi - tugs.

Rādhā: Nava-vṛndā, who is this girl tugging at the edge of Kṛṣṇa's yellow garment in the middle of the royal road?

(nava-vṛndā smitaṁ kṛtvā mukhaṁ namayati.)

nava-vṛndā - Nava-vṛndā; smitam - a smile; kṛtvā - doing; mukham - her face; namayati - bows down.

(Nava-vṛndā smiles and bows her face down.)

kṛṣṇaḥ: (kiñcid vihasya)
aniyuktāpi nipuṇā
dūtīyaṁ tvayi vatsalā
mām abhyarthayate dhṛtā
paṭe goṣṭha-ninīṣayā

kincit - somewhat; vihasya - smiling; aniyukta - not sent; api - although; nipuna - expert; duti - messenger-girl; iyam - she; tvayi - to You; vatsala - affectionate; mam - Me; abhyarthayate - begs; dhṛta - holding; pate - the garment; gostha – to Vraja; ninisaya - with a desire to bring.

Kṛṣṇa: (Slightly smiles) This is a very intelligent messenger-girl. She is very affectionate to You. Even though You did not send her, she tugs at My garment and begs Me to return to Vraja.

rādhā: esā muharī-kida-bamhaṇḍā kitti-maṇḍalī. ta ketti-aṁ ḍhakkissasi.

esa - this; muhari-kida - caused to speak; bamhanda - the universe; kitti - of fame; mandali - the abundance; ta - therefore; ketti-am - how much?; dhakkissasi - will You be able to hide.

Rādhā: This universe is filled with Your glories. What can You hide from Me?

nava-vṛndā: paśya paśya
vana-mālāṁ bhajamānair
gurur api poṣṭāpi dāna-pūreṇa
alibhir amoci karīndro
hari-sevā dharmato hi varā

paśya - look!; paśya - look!; vana - of forest flowers; malam - the garland; bhajamanaih - worshipping; guruh - great; api - although; posta - the nourisher; api - even; dana - of ichor; purena - with a flood; alibhih - by the bumble-bees; amoci - abandoned; kari - of elephants; indrah - the king; hari - of Hari; seva - the service; dharmatah - by nature; hi - indeed; vara - the best.

Nava-vṛndā: Look! Look! Thinking that serving Kṛṣṇa is their first duty, the bumble-bees leave the great regal elephant Kuvalayapīḍa, who fed them with a flood of dāna, and worship Hari's flower garland!

ahaha bhoḥ paśyata
trasita-malla-marālaḥ
kṛṣṇa-ghano 'yam nirākṛtottāpaḥ
jagato jīvana-dāyī
na hi kaṁsasyodayaṁ kurute

ahaha - aha!; bhoh - Oh!; paśyata - look!; trasita - frightened; malla - if wrestlers; maralah - the swan; kṛṣṇa - of Kṛṣṇa; ghanah - the cloud; ayam - this; nirakṛta - removed; uttapah – the heat; jagatah - of the world; jivana - of life; dayi - the giver; na - not; hi - indeed; kaṁsasya - of Kaṁsa; udayam - the good; kurute - does.

Ah! Look! Although the dark raincloud of Kṛṣṇa removes the painful heat of the summer's day, it also frightens the swan-like wrestlers, and although this cloud brings life to the entire world, it does not bring any good to Kaṁsa.

rādhā: ko eso kesaveṇa kese a-addhi-a mañcado padido.

ko - who?; eso - is he; kesavena - by Kṛṣṇa; kese - by thehair; a-addhia - pulled; mañcado - from the throne; padido - made tofall.

Rādhā: Who is this person Kṛṣṇa dragged by the hair from the throne?

nava-vṛndā: eṣa duṣṭo bhūpatiḥ.

esa - he; dustah - a wicked; bhu-patih - king.

Nava-vṛndā: This is a wicked king.

rādhā: (sānandam) pi-am me pi-am.

sa - with; ānandam - joy; pi-am - pleasing; me - to Me; pi-am - pleasing.

Rādhā: (Happily) This pleases Me very much!

kṛṣṇaḥ: nūnam atikrānto yāminyāḥ prathamo yāmaḥ. yad eṣa chāyā-prapañcaḥ sañcukoca. tat kālindī-tīram anusarāmaḥ.

nūnam - certainly; ati-krantah - passed; yaminyah - of the night; prathamah - the first; yamah - yama (a span of three hours); yat - because; chaya - of shadows; prapañcah - the creation; sancukoca - has shrunk; tat - therefore; kalindi - of the Yamuna; tiram - to the shore; anusaramah - let us go.

Kṛṣṇa: There are no longer any shadows. The first part of night must now be over. Let us go to the shore of the Yamunā.

kṛṣṇaḥ: nediṣṭheyaṁ mad-aṅga-pratimāyāḥ piṇḍikā. yad-upakaṇṭhe mahā-vilāsa-vidyā-siddhi-bhūmis tamāla-rasālayor antarāla-vartiṇī sā me kuñja-śālikā.

nedistha - nearby; iyam - this; mat - of Me; aṅga - of the body; pratimayah - of the statue; pindika - the platform; yat - which;upakaṇṭhe - near; maha - great; vilasa - of transcendental pastimes; vidya - of the science; siddhi - the perfection; bhumih - the place; tamala - of a tamala tree; rasalayoh - and a mango tree; antarala - between; vartini - staying; sa - that; me - of Me;kuñja - of the grove; salika - the cottage.

Kṛṣṇa: Nearby is the platform where My deity stood, and near that is the forest bower between a mango tree and tamāla tree. It is the ideal place for Our pastimes.

(savyato vilokya)
māṇikya-kuṭṭima-taṭeṣu kalindajāyāḥ
pūre ca kaustubha-maṇāv api bimbitena
ekena candramukhi te mukha-maṇḍalena
candrāvalī vana-bhuvi prakaṭī-kṛtāsti

savyatah - to the left; vilokya - looking; manikya - with rubies; kuttima - paved; tatesu - on the shores; kalindajayah - of the Yamuna River, the daughter of Mount Kalinda; pure - in the water; ca - also; kaustubha-manau - in the Kaustubha jewel; api - also; bimbitena - reflected; ekena - by one; candra-mukhi – O girl whose face is as beautiful as the moon; te - of You; mukha - of the face; madnalena - by the circle; candra - of moons; avali – a host; vana-bhuvi - in the forest; prakati-kṛta - manifesting; asti - is.

(Looking to the left) O moon-faced girl, reflected in the water of the Yamunā, in the shore paved with rubies, and in My Kaustubha jewel, Your face has made a host of moons suddenly appear in this forest place!

kṛṣṇaḥ: (sānandam)
sutanu kiñcid udañcaya locane
cala-cakora-camatkṛti-cumbinī
smita-sudhāṁ ca sudhākara-mādhurī-
vidhuratā-vidhaye 'dya dhurandharam

sa - with; ānandam - bliss; sutanu - slender; kiñcit - a little; udancaya - please raise; locane - Your eyes; cala - restless; cakora - of cakora birds; camatkṛti - the sense of wonder; cumbini - kissing; smita - of the smile; sudham - the nectar; ca - also; sudhakara - of the moon; madhuri - sweetness; vidhurata-vidhaye - for distressing; adya - now; dhurandharam - very great.

(Blissful) O slender girl, open these eyes that fill restless cakora birds with wonder and give Me the nectar of this smile that eclipses the sweetness of the moon!

santu bhrāmyad-apaṅga-bhaṅga-khuralī-khelā-bhuvaḥ su-bhruvaḥ
svasti syān madirekṣaṇe kṣaṇam api tvam antara me kutaḥ
tārāṇāṁ nikurambakeṇa vṛtayā śliṣṭe 'pi somābhayā
nākāśe vṛṣabhānujāṁ śriyam ṛte niṣpadyate svacchatā

santu - let there be; bhramyat - wandering; apaṅga - of sidelong glances; bhaṅga - with crooked motions; khurali-khela - of archery; bhuvaḥ - the field; su-bhruvaḥ - of a girl with beautiful eyebrows; svasti - aspiciousness; syat - may be; madira-īkṣaṇe - O girl with intoxicating glances; kṣaṇam - for a moment; api - even;tvam - You; antara - without; me - of Me; kutaḥ - where?; taranam - of stars; nikurambakena - by the host; vrtaya - accompanied; sliste - embraced; api - even; soma-abhaya - by the moonlight; na - not; akase - in the sky; vrsa-bhanu-jam - the sun in Taurus; sriyam - opulence; rte - without; nispadyate - becomes; svacchata - full of light.

My dear girl with intoxicating glances, even if I am attacked by many beautiful-eyebrowed gopīs who are expert archers with their restless, crooked sidelong glances, how can I find happiness for even a moment without You? Even if the moonlight and all the stars try to illuminate the sky, it never becomes really bright until it is filled with sunlight![43]

nava-vṛndā: cārumukhi sopacareyaṁ nokti-mudrā.

caru-mukhi - O girl with the beautiful face; sa - with; upacara - faltery; iyam - this; na - not; ukti - of the words; mudra - the stamp.

Nava-vṛndā: O girl with the charming face, this is not empty flattery!

kṛṣṇaḥ: priye tvad-āsyaṁ paśyato me nopamāna-vastūni hṛdayam ārohanti.

priye - O beloved; tvat - of You; asyam - the face; paśyataḥ - gazing; me - of Me; na - not; upamana - similar; vastuni - substance; hrdayam - in the heart; arohanti – rise.

[43] The word "vṛṣabhānuja" means both "the sun in Taurus" and "Rādhā, the daughter of Mahārāja Vṛṣabhānu".

Kṛṣṇa: Beloved, as I gaze at Your face, I think it is hard to imagine anything to compare it with!

dhatte na sthiti-yogyatāṁ caraṇayor aṅke 'pi paṅkeruhaṁ
nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kakṣāsu dakṣāyate
caṇḍi tvan-mukha-maṇḍalasya parito nirmañchane 'py añjasā
naucityaṁ bhajate samujjvala-kalā sāndrāpi candrāvalī

dhatte - placed; na - not; sthiti - of the position; yogyatam - worthiness; caranayaiḥ - of the feet; aṅke - on the lap; api - even; paṅkeruham - the lotus flower; na - not; api - also; angustha – of the toe; nakhasya - of the nail; ratna - jewelled; mukuraḥ - mirror; kakṣasu - on the surface; dakṣayate - is able; candi - O passionate one; tvat - of You; mukha - of the face;mandalasya - of the circle; paritaḥ - completely; nirmanchane - in the ceremony of worship; api - even; anjasa - properly; na - not;aucityam - propriety; bhajate - attains; samujjvala-kala - splendid; sandra - intense; api - even; candra - of moons; avali - the host.

The lotus flower is not worthy to be placed at Your feet. The jewel mirror is not equal to the nail of Your toe. O passionate one, even a splendid host of moons is not qualified to perform ārati to Your face!

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